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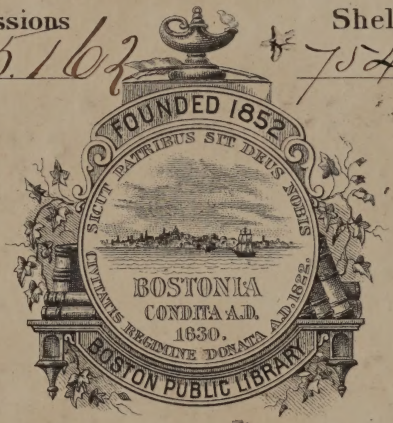

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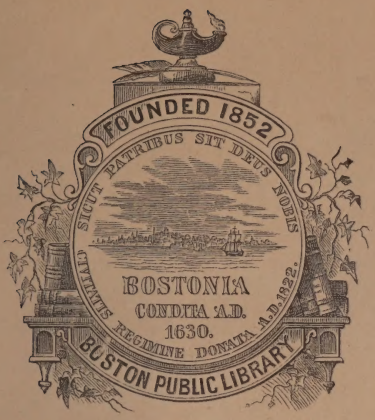

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PAMPHLETS.

Brattle square

church.

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Dr. Thacher's
CENTURY SERMON.

DEC. 29, 1799.

A

SERMON

PREACHED TO THE

CHURCH and SOCIETY

IN BRATTLE-STREET, *BOSTON*,

DEC. 29, 1799,

AND OCCASIONED BY THE

COMPLETION OF A CENTURY

FROM ITS FIRST ESTABLISHMENT.

By Peter Thacher, D. D.

PASTOR OF SAID CHURCH.

BOSTON:—PRINTED BY YOUNG & MINNS,

STATE-STREET—MDCCC.

CENTURY SERMON.

Acts II. 42.

AND THEY CONTINUED STEDFASTLY IN THE APOSTLES' DOCTRINE AND FELLOWSHIP, AND IN BREAKING OF BREAD AND IN PRAYERS.

TO the primitive chriſtians, to thoſe who heard the words of CHRIST himſelf, or who obeyed the inſpired dictates of his immediate ſucceſſors, the text refers. They deſcribe the effects which neceſſarily ariſe from true and vital piety. Theſe effects are, an attachment to the peculiar and important doctrines of the goſpel, a ſpirit of condeſcenſion and benevolence to our fellow chriſtians and our fellow men, and a deep reverence for, as well as a punctual attendance upon, the ordinances of divine worſhip. Theſe are the genuine fruits of righteouſneſs, flowing ſpontaneouſly from a renewed and holy heart.

IN every age of the chriſtian church, its real members have deſerved and received the character given in the text. The word, the will, the precepts of CHRIST have always been dear to them, and engaged their attention and obedience. Thoſe who

are

are truly conſcientious cannot be eaſy when ſacred truth is either denied or corrupted; neither will they be eaſy when they are "taught for doctrines the commandments of men," or are obliged to ſubmit to ceremonies which they do not conſider as authorized by the word of GOD.

IT was this noble and chriſtian ſpirit which peopled with civilized and chriſtan inhabitants the wilds of New England. Our venerable anceſtors felt themſelves aggrieved in their native land. They were forbidden to practice the worſhip and diſcipline which they deemed ſcriptural and important, and were obliged under heavy penalties to conform to ſuch as they viewed in a different light. Now that the controverſy is mellowed by time, and mutual harmony has removed the roughneſs, which, for want of candor and more frequent communication, adhered to both parties, we are ready to wonder that ſo much keenneſs ſhould be diſcovered, and ſo great ſacrifices made to what we eſteem matters comparatively indifferent.—But it is not poſſible for us to diſcover the motives of men, and therefore we have no right to judge or condemn them. That the founders of our churches were actuated by motives really conſcientious, we are certain: For, only to the claims, the ſtrong claims of conſcience, will men ſacrifice their native country and their domeſtic happineſs, by emigrating to a foreign and inhoſpitable ſhore. They loved GOD, and "went after him into the wilderneſs." Here they eſtabliſhed a civil polity, the ſpirit and energy of which remain to the preſent day. They eſtabliſhed literary and religious

inſtitutions

inſtitutions, which have been the great ſources of the freedom and happineſs of our country. They founded churches which, "having obtained help of GOD, continue unto this day."

A GREAT degree of harmony prevailed in our Country, and between our Churches, for many years. It was ſometimes interrupted indeed by ſectaries who inſerted themſelves among us, and endeavored to eſtabliſh tenets of doctrine and diſcipline, which would have overthrown all civil government; ſpread anarchy and confuſion over the face of the new ſettlement, and would probably in the iſſue have defeated the deſigns of the original emigrants. The principles of ſelf defence led to meaſures, which under other circumſtances, might not have been juſtifiable. The intruders were baniſhed from the territory, and ſome were more heavily puniſhed. Our fathers had purchaſed an aſylum for themſelves, an abode where they could hold their own ſentiments and practice their own modes. They ſuppoſed therefore that they had a right to enjoy this liberty in quiet. They ſuppoſed that thoſe who differed from them had no right to invade the wilderneſs they had ſubdued or to interrupt their tranquillity, but ought to find ſome other place where they might worſhip in peace in their own way without diſturbing their neighbors.

AMONG the Churches of New England, that which I now addreſs has always held an honorable place. One hundred years were, the laſt week, compleated, ſince the reſpectable founders of this inſtitution firſt aſſembled publicly for the worſhip of

GOD

God upon the very ſpot which we now cover. This circumſtance has led my thoughts to the ſubject before us, and induced me to attempt giving you a brief ſummary of the affairs of this Church from its firſt ſettlement to the preſent day, and to ſuggeſt to your minds and my own, ſuch reflections as may make us wiſer and better.

A number of good men, diſtinguiſhed for their liberality of thinking, as well as for their regard to the goſpel and its ordinances, laid the foundation of this church. While they reſpected the religious practices of the day, they thought that in ſome reſpects they might be improved. The country had then been ſettled ſeventy years, and in this period very little alteration had taken place in doctrine, diſcipline or manners. As to the doctrines of religion, theſe good men did not profeſſedly differ from their brethren of other churches. In a manifeſto, publiſhed with a view to make known their purpoſes in the undertaking before them, they thus expreſs themſelves on this point, "We approve and ſubſcribe the confeſſion of faith put forth by the aſſembly of divines at Weſtminſter. We deſign only the true and pure worſhip of God according to the rules appearing plainly to us in his word."

But in ſeveral reſpects they differed from other churches as to modes of order and diſcipline. In worſhip they differed from them as to reading the ſcriptures and the uſe of the Lord's prayer in public. To the firſt of theſe practices it was objected, that the ſcriptures could not be underſtood fully without an expoſition, and that unlearned and unſtable

ſtable men would be apt to wreſt them to their own deſtruction. In reply to this, our founders juſtified their conduct by ſaying, that this objection would operate equally againſt reading the ſcriptures in private, becauſe they might be thus abuſed, and thus the practice of the church of Rome in withholding the ſcriptures from the people would be juſtified; that the word of GOD could not be injurious to thoſe who honored and obeyed it, and that many ought not to be deprived of a privilege becauſe a few might abuſe it; that we ſhould hear the language of GOD himſelf, and then exerciſe our own judgment (not that of any earthly teacher) in determining its true meaning; and that it was doing honor to the ſcriptures to have them read (agreeably to the practice of the primitive church) in their pure unadulterated ſtate, during the public worſhip of GOD.

THE ancient diſſenters did not approve the frequent uſe of the LORD'S prayer in the liturgy of the church of England. They ſtiled this a vain repetition. Their ſeparation made them wiſh to keep as far as poſſible from the cuſtoms of the parent church, and they accordingly ſeldom or ever uſed this excellent form. The founders of this church avoided both extremes. They concluded to have this conciſe and comprehenſive prayer uſed once in each ſeaſon of public worſhip. The practice has been invariable to the preſent day.

THE admiſſion to full communion was juſtly deemed, by the firſt ſettlers of this country, a matter of great importance. The general opinion was, that none ſhould partake of this privilege but ſuch

as were truly born of God. In order that the church might judge of this fact, a relation of his chriſtian experiences, either written or oral, was required of every candidate for this privilege. This uſage had degenerated into a matter of mere form, and ſuch a ſimilarity prevailed in theſe inſtruments, as gave too much occaſion for ridicule. In this church therefore the practice was diſuſed. At leaſt it was not required, while every one was left at liberty to do it, which, however, has never in a ſingle inſtance been improved. They required that the paſtor or paſtors ſhould be ſatisfied as to the qualifications of thoſe who offered themſelves to baptiſm or the communion, and this ſatisfaction, properly expreſſed, they conſidered as a ſufficient reaſon for admiſſion, without a formal vote of the church.

"We apprehend (ſays the manifeſto before mentioned) that a particular church, as ſuch, is a ſociety of chriſtians by mutual agreement uſually meeting together for public worſhip in the ſame place and under the ſame miniſtry, attending on the ordinances of God there. Under this principle we have never been in the habit of requiring or giving diſmiſſions from or to other churches. If any perſon ſtatedly congregates or communicates with us, we conſider him as a member of our church, and admit him to all chriſtian privileges. At the ſame time we view him as ſubject to chriſtian diſcipline from us in caſe of offence."—So liberal has the ſpirit of this church always been as that its arms have been opened to receive chriſtians of all proteſtant ſects and denominations,

tions, and admit them to the ſame privileges as they enjoyed in their own communities.

In ancient days the choice of a miniſter (as well as the choice of all civil officers) was confined to thoſe who were in full communion with the church. In this reſpect alſo our original conſtitution differed from the general practice. "We cannot, ſays the manifeſto, confine the right of chooſing a miniſter to the communicants alone, but we think that every baptized adult perſon, who contributes to the maintenance, ſhould have a vote in electing." This principle, founded in ſtrict juſtice and reaſon, has been invariably practiced upon ever ſince.

So proper and neceſſary do theſe alterations appear to us, and ſo generally are they adopted at the preſent day, as that we wonder any perſon ſhould oppoſe them. But there were many men, ſome from a reverence to ancient inſtitutions, and a conviction of their propriety, ſome from dread of innovation, and others from a fear that this new and popular ſociety would diminiſh their own ſocieties and leſſen the influence they held; who exclaimed loudly againſt this new eſtabliſhment. Reſpectable and opulent as were the men who formed it, they found it difficult for a time to ſtem the torrent of public opinion which ran ſtrongly againſt them, and overcome the jealouſy which their neighbors felt of being eclipſed by them.

Under theſe circumſtances, it was neceſſary for them to chooſe a miniſter who agreed with them in ſentiment; who had a liberal mind, and who had firmneſs enough to ſupport his own opinions in the face

face of prejudice and paſſion. Such a one they found in Mr. BENJAMIN COLMAN, a young man born in their own town, educated at their own college, but who, by a reſidence of four years in England, had overcome local prejudices; and was ready to purſue a mode of church worſhip and diſcipline ſimilar to that of the diſſenting churches in England; among whom he had been an uſeful and acceptable preacher.—From an apprehenſion that he might meet with difficulty in procuring an ordination here, they requeſted him to aſk it of the miniſters in London, who readily granted his deſire, and by prayer, with the laying on of the hands of the preſbytery, he was ſeparated to the work of the miniſtry, Auguſt 4, 1699.

THE church continued to flouriſh under the miniſtry of this excellent man for many years. Not long after his ſettlement, a propoſition was made to join with him in the paſtoral office a Mr. ELIPHALET ADAMS. He preached to the ſociety under this idea for two years and an half. This propoſition did not ſucceed.

THE commencement of our intimate connexion with the firſt church in this town was in the year 1711. In conſequence of the deſtruction of their meeting-houſe by fire, they aſſembled here for a year and an half, when their preſent edifice was compleated. This connexion was cemented by our being united in the lecture preparatory to the ſacrament. The latter union took place in the month of March, 1720. The happineſs and edification of both ſocieties have been greatly promoted by this meaſure.

measure. We have felt ourselves to be in a sense one. And when either of us have needed accommodation, in consequence of repairing or rebuilding our respective places of worship, we have always found it with each other.

THE prejudices or rather taste of the age may be found from observing the refusal of the society to accept an organ bequeathed them by THOMAS BRATTLE, Esq. who was their principal benefactor,* and in a sense their founder. This took place in the year 1713, when they voted, "that they did not think proper to use the same in the public worship of GOD."

Aug. 16, 1715, Mr. WILLIAM COOPER was called to the pastoral office in connexion with Dr. COLMAN. His youth and his modesty led him to beg, that his actual separation to the work of the ministry might be delayed as long as possible. With a request, which did Mr. COOPER so much honor, the church complied, and he was not ordained till May, 1716.

WITH two pastors distinguished for their literary and ministerial qualifications; both warmly engaged in the service of their master, and united in their sentiments,

* Since that period there have been many large donations made to the society by its affluent and respectable members. It would be difficult to particularize all these. It is but justice however to remark, that the late Governor HANCOCK was the greatest benefactor the society ever had. He gave the bell and a pulpit made of mahogany, and curiously carved, besides a very handsome subscription in money, at the time of rebuilding the meeting-house. He presented us also with an elegant folio bible to be read in public. He subscribed very largely, and more than any individual, towards the expense of purchasing the present organ. The late Governor BOWDOIN also, with his family and connexions, have been great benefactors to the society.

ſentiments, their exertions and their ardent zeal, the ſociety increaſed from year to year in numbers and reſpectability. Many "were added to the church of ſuch as, we truſt, are ſaved," and the candle of the LORD ſhone brightly on our tabernacle.

No cloud intervened to diminiſh this brightneſs till the month of December, 1743, when Mr. COOPER was ſuddenly ſnatched from the arms of his family and flock, and tranſlated to a better world. Could the warmeſt affection, the higheſt eſteem, the moſt fervent prayers of his people poured out in ſecret, in the family and in the church of GOD, have protracted his life, it would not have been taken away. But the will of GOD was done, and he fell in the midſt of his days and uſefulneſs.

BUT this heavy loſs was compenſated by the appearance of his ſon, the late excellent Dr. COOPER, in the ſacred deſk. In this place he commenced and terminated his miniſterial labors. His mild and gentle manners, his delicate taſte, his brilliant talents for the ſervices and devotions of the pulpit, as well as their regard to the memory of his father, fixed the eyes of this people upon him. Within a very few weeks they called him to office. Having diſcovered the ſame modeſty and made the ſame delay as his father had done in ſimilar circumſtances, he was ordained on the twenty-firſt of May, 1746.

THIS event was ſucceeded by one of a very different nature. On Aug. 29, 1747, the venerable Dr. COLMAN died ſuddenly! This great and good man poſſeſſed a capacious mind, a ſtrong inclination for what is called belle lettre, as well as more ſerious learning,

learning, a natural politeneſs, and an eaſy dignity of manners which commanded reſpect and conciliated eſteem. His foreign correſpondence was extenſive, and his influence was always exerted to ſerve our college and his country.

No propoſal has ſince been made to have more than one paſtor at a time in the church. The late Dr. Cooper, by his exemplary life, his elegant diſcourſes, his fervent prayers, his patriotic ſervices, and his graceful manners, acquired a very high reputation at home and abroad.—No remarkable event took place during the courſe of his miniſtry, excepting an alteration in the verſion of the pſalms and the demolition of our ancient place of worſhip, with the erection of the preſent elegant and * coſtly edifice, in which public worſhip was firſt celebrated July 25, 1773.

For thirty-ſeven years, in the courſe of which term our trying and diſtreſsful but glorious revolution began and was completed, Dr. Cooper continued the beloved, the uſeful and ſucceſsful paſtor of this church. But death, with inexorable hand, arreſted him in the zenith of his popularity and acceptance, Dec. 29, 1783. Few men have lived more eſteemed, or died more lamented.

On Jan. 12, 1785, I received the paſtoral charge of this church. With the events which led to and ſucceeded this ſolemn tranſaction you are all acquainted. With truth I can ſay, that you have done all which affection could dictate or bounty beſtow, to render my life eaſy and reſpectable. That I have been ſo little uſeful to you and your children, has been

* This building coſt ſix thouſand pounds ſterling.

been my conſtant burden. But may we yet ſee better days on this account; And may my life and my uſefulneſs terminate together!

As an evidence of the change of public opinion, I obſerve that the grand and melodious organ, which now aſſiſts our plaſmody and devotions, was opened for the firſt time on the 17th day of June, 1792. That, which eighty years before was rejected when offered freely, was then procured at a great expenſe.

It has been the honor and felicity of this church that its union has never been interrupted. In all ſocieties there will of courſe be men who have an attachment to their own opinions. In this ſociety, the gentleneſs of manners, the candor, condeſcenſion and brotherly love, which are the ornament and the band of religious aſſociations, have conciliated the affection and quieted the minds of thoſe who have thought differently from the majority. "No root of bitterneſs has ſprung up among us." The love of peace and harmony has ever prevailed, and we have a fair proſpect of continuing a happy ſociety.

And now, my brethren, be thankful to God, who has ſo remarkably ſmiled upon your predeceſſors and yourſelves even to this day. "The vineyard which his own right hand planted," has flouriſhed and increaſed for one hundred years. No furious blaſt has overthrown it. No inſidious enemy has undermined or extirpated it. We behold it this day flouriſhing in its original beauty, and bringing forth, we truſt, the cluſters of Canaan," good fruit unto God. It is our hearts deſire and prayer to God,

God, "that a pure and a ſpiritual church may be continued here ſo long as the ſun and the moon ſhall endure. When we ſhall be gathered to the duſt of our fathers, and the "places" which now know us ſhall know us no more, may a generation riſe up which ſhall love God more, and ſerve him better than ever *we* have done. May the members of this church be more exemplary, and its miniſters more uſeful, through all ſucceeding ages! May it flouriſh with the vigor of youth and the wiſdom of age, till the preſent diſpenſation ſhall be compleated, and the church univerſal ſhall be tranſlated from earth to heaven!

Let us reflect with delight and reverence on the immutability of God! The men and the things of time paſs rapidly away, but he abideth "the ſame yeſterday, to day and forever!" Although we may not "put our truſt in princes nor in the ſons of men, for their breath goeth forth and they alſo are vanity," yet we may ſafely rely on the wiſdom and goodneſs of the ruler of the univerſe! To his Son, our Saviour, we may ſafely confide our immortal intereſts; and in his univerſal government we may always rejoice, for the judge of all the earth will do right!

How ſwiftly, my brethren, does time paſs away! Another year, and a full century ſince the inſtitution of our religious ſociety, have now elapſed! Events, the moſt important to our country and the world, have taken place in it! Some of us have witneſſed theſe ſcenes, and others have lived many years of this century! Let us all make a ſolemn pauſe, and inquire what is our ſtate and condition!

Have we improved our time and our talents, and what is the foundation of our hope towards GOD! We may never witneſs the cloſe of another year; and there is not the moſt diſtant probability, (I had almoſt ſaid poſſibility) that any one of us will ſee the end of another century! There is no hazard in predicting that, before another hundred years revolve over this church, every one of us, of every age and deſcription, will be numbered with the dead, and gone to our account! Where ſhall we then be? In happineſs or miſery, in heaven or in hell? How ſhall we appear before the judgment ſeat of CHRIST, and what will be our ſentence at the laſt day? Theſe are ſolemn queſtions. They relate to our ſouls and eternity. They require ſerious examination, and deliberate anſwers. Let us this day "think on our ways, and turn our feet unto GOD's teſtimonies. Let us make haſte, and not delay to keep his commandments."

"OUR fathers, where are they, and the prophets, do they live forever?" The men, who once worſhiped on this very ſpot, are "gone the way of all the earth," and their bones are now mouldering to duſt in the dark and ſilent grave! Soon ſhall we follow them, and have no more ſhare in any thing that is done under the ſun! May GOD prepare us for this ſolemn hour! May GOD enable us to "ſerve him and our generation according to his will! And may we ſo worſhip him in his courts below as that we may be prepared to ſerve him, with perfect purity and happineſs, in his temple above!

A M E N.

REV. MR. PALFREY'S SERMON,

PREACHED TO THE

CHURCH IN BRATTLE SQUARE.

WITH NOTES,

HISTORICAL AND BIOGRAPHICAL.

A

SERMON

PREACHED TO THE

CHURCH IN BRATTLE SQUARE,

IN TWO PARTS,

JULY 18, 1824.

BY JOHN G. PALFREY, A. M.
PASTOR OF THAT CHURCH.

PUBLISHED BY REQUEST.

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1825.

THIS publication has been delayed by hindrances, which it is unnecessary to particularize. From the circumstances, under which it is now made, it is not impossible that some inaccuracies may have escaped notice.

JUNE 28, 1825.

SERMON.

1 KINGS, VIII. 57.

THE LORD OUR GOD BE WITH US, AS HE WAS WITH OUR FATHERS; LET HIM NOT LEAVE US, NOR FORSAKE US.

It is with even greater satisfaction than at the time of our separation I anticipated, that I welcome your return, my friends, to this consecrated place. To many of us our temporary absence has shown more sensibly than ever the strength of the ties that attach us to it. We have become indebted to the Christian hospitality of our brethren for all which was in the power of hospitality; and we have been privileged to hear from other pulpits impressive lessons of duty, which may cause this separation from the accustomed scene of our solemnities to be blessed to many of our souls. But we could not forget, that to be a subject of the kindest hospitality is to be absent from one's home; and, in circumstances otherwise the most favourable to devotion, we have missed the familiar objects with which the services of publick devotion had been associated in our minds. The free spirit of Christian worship, it is true, does not confine itself to places any more than to forms; but yet it is natural, that it should glow with a warmer ardour, and mount with a more vigorous flight, where *prayer has been wont to be made.* It is natural and right, that the place should be endeared to a pious mind, where its humble

supplications have been offered, its generous desires excited, its virtuous purposes inspired. Attachment to God's word and ordinances is nearly allied with attachment to his house; and the sentiment is greatly strengthened, if the scene of our social devotions has been the scene of events honourable to a religious institution, and betokening the smiles of Heaven. This peculiar reason for attachment to the place of our worship, it is only necessary to look into its history to see that we possess; and it is so desirable for the religious institution, with which we are connected, to have a hold on our affections, that I should do wrong to lose the opportunity to prove the reasonableness, and, if it may be, secure the permanency of the emotions excited in many minds this day, by showing, from a retrospect of the fortunes of this Church, how graciously *the Lord our God hath been* in times past *with our fathers*.

We trace this Church of our fathers to an honourable origin. Its establishment was not owing, like that of too many others, to dissension among fellow worshippers, nor even to so unimportant a cause as preference for the services of a popular individual. It was gathered in the spirit of conscientious adherence to truly enlightened views of Christian order. At the period when its founders associated themselves, there were three churches in this town, besides one congregation of the Baptist sect, and one of the Episcopalian. (1.) In these churches the early customs and prejudices of New England still maintained their ascendency. Calvinism was preached in its primitive rigour. The communicants exercised a distinct and original jurisdiction in church affairs. Candidates for admission to the Lord's supper were required to recount in publick their religious experiences; and the well-founded feeling of dislike to the Church of England was carried to such a length, that the reading of the Scriptures, and the use of the Lord's prayer

were banished from the publick services, because they were embraced in the prelatical forms.

The spirit of the age, however, had insensibly moderated from that of a half century before; and when non-conformity was partially rescued from its discredit at the accession of King William, it lost at once something of its pertinacity. A few enlightened men, who perceived the opportunity and importance of adopting some publick measures in correspondence with the more mild and liberal views, which had begun to prevail, associated themselves together for the establishment of this Church. The deed by which they became possessed of a piece of land for the erection of a place of worship, is dated January 10, 1698. 'In consideration of the sum of two hundred and fifty pounds,' and 'for other good causes and considerations thereunto moving' him, it conveys from Thomas Brattle to twenty persons associated with himself, a piece of land, called *Brattle's Close*, which has since been extended on two sides by purchases of the Society, and at different times considerably abridged upon one for the convenience of the town. (2.) Upon this land they proceeded to erect a house for worship, which they completed in the autumn of the following year.

Some of the *undertakers*, as they style themselves, of this Church, were gentlemen in publick office, and all appear to have been persons of character and weight in society. Their plan of order and worship, however, was so novel as to subject them to much jealousy from the neighbouring churches; and they found it necessary to explain themselves in a paper, entitled, A Manifesto or Declaration set forth by the Undertakers of the New Church, now erected in Boston in New England, Nov. 17, 1699. In this paper, while they declare, that they 'approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster;' that they 'design only the true and pure

worship of God, according to the rules appearing plainly to' them 'in his Word;' that they sincerely desire and intend 'to hold communion with the churches here as true churches, and openly protest against all suspicion and jealousy to the contrary, as most injurious' to them;—they go on to say, that they 'judge it most suitable and convenient,' that, in 'the publick worship, some part of the Holy Scripture be read by the minister at his discretion.' They profess, that they 'dare not refuse' baptism 'to any child offered by any professed Christian, upon his engagement to see it educated, if God give life and ability, in the Christian religion. But this being a ministerial act,' they 'think it the pastor's province to receive such professions and engagements.' 'We judge it fitting and expedient,' they say, 'that whoever would be admitted to partake with us in the Holy Sacrament, be accountable to the pastor, to whom it belongs to inquire into their knowledge and spiritual state, and to require the renewal of their baptismal covenant. But we assume not to ourselves to impose upon any a publick relation of their experiences; however, if any one think himself bound in conscience to make such a relation, let him do it. For we conceive it sufficient, if the pastor publickly declare himself satisfied in the person offered to our communion, and seasonably propound him.' 'Finally, we cannot confine the right of choosing a minister to the communicants alone; but we think that every baptized adult person, who contributes to the maintenance, should have a vote in electing.' (3.)

At this distance of time, it appears to us extraordinary, that such views as these should have brought great odium on their assertors; but the acrimonious spirit of dissension about the lesser matters of the law, which is not yet at rest, wrought at that period far more busily. To some persons the scheme seemed to savour strongly of Presbyterianism, while others apprehended it to be little better than Episcopacy in disguise. A work of President Mather on the

Order of the Gospel, soon appeared, which was understood to have reference to the new Church, and was followed by an able anonymous reply. Higginson and Hubbard are also understood to refer to this controversy in their Testimony to the Order of the Gospel in the Churches of New England, published in 1701. (4.)

The associates had, meantime, been making arrangements for a permanent ministry; and in the summer of 1699, had sent a call to Mr. Benjamin Colman, then in London. Mr. Colman was a native of this town, and educated at the neighbouring University. He had been absent four years in England, where he had preached in different places to great acceptance, and been distinguished by the friendship of Bates, Calamy, Howe, and other eminent dissenting ministers. His friends, apprehending difficulty in obtaining ordination for him at home, on account of the odium under which they laboured, advised him to ask it in England, and the solemnity accordingly took place in London, August 4, 1699. (5.) In the following November he arrived among his people, and the next month began to preach in what he calls their 'pleasant new-built house.' No other minister assisted him, as was usual on such occasions; but, influenced either by their better feelings, by the established character of the associates, or by the certainty that the enterprise was no longer at a stage to be discouraged, the ministers of the town soon after acceded to the request of this Church, to keep a day of prayer with it 'for publick imploring the presence of God, his pardon and blessing.' December 12, fourteen brethren, 'after solemn calling upon God, declared their consent and agreement to walk together in all the ordinances of our Lord Jesus Christ.' The ordinance of the Lord's supper was first administered February 4, 1700, and fifteen other communicants were that day added. (6.)

The Church, thus established, grew rapidly in numbers, and, there is reason to believe, no less so *in grace and in the knowledge of our Lord and Saviour Jesus Christ.* The principles on which it was founded were such, as could scarcely fail to make their way with the better order of minds; the associates were men, with whom it was natural to desire to be connected in the relation of fellow-worshippers; and probably, too, the less obtrusive orthodoxy of Colman was not without its charm to those who had been used to the stern mysticism of Willard, or the pedantick puerilities of Cotton Mather. Dr. Colman wanted no qualification to be an attractive and profitable preacher. He was a man liberally endowed by nature, and his preparation for the pulpit had been laborious and thorough. He had ardent feelings, and they were heartily engaged in his work. In addition to these more important qualifications, his taste in composition was so far in advance of that of his cotemporaries, that he is considered as having introduced a new style in the preaching of the Massachusetts clergy. And to all these recommendations, was added a manner in the pulpit of uncommon dignity, persuasiveness and grace.

In little more than two years after the settlement of their first pastor, the Society proposed to furnish him with permanent assistance; and, with this view, turned their attention to Mr. Eliphalet Adams, a gentleman graduated at the University in 1694. The project led to some 'uncomfortable church meetings,' as they are called in the records, without a detailed account of them. Mr. Adams withdrew after preaching here two years and a half, and was afterwards settled in New London, Connecticut. This is the only dissension in this Church, which its annals record, during the century and a quarter of its existence. (7.)

I find no other attempt recorded (8.) to obtain stated assistance for Dr. Colman, till the year 1715, when Mr. William Cooper was invited to settle as his colleague, and

accepted the call on the condition,—which was allowed,—that he should be excused 'from engaging presently in a constant course of preaching, it being a very early day with him.' After officiating with the Society once a fortnight for nearly a year, he was ordained May 23, 1716. (9.) Within five years after, though at what precise period does not appear, the number of worshippers had increased so much as to require additional accommodations; and these were provided by erecting an additional building, containing pews on the floor and a gallery, behind the pulpit.

The colleagues continued to labour with great harmony, fidelity, and success, till December 14, 1743, when Cooper was suddenly taken to his reward. (10.) It was now the chief earthly wish of the surviving pastor, already sinking beneath the infirmities of threescore years and ten, that the flock he had gathered, and so long guided, should not be left *as sheep without a shepherd.* In another year his wish was answered, by the election of Mr. Samuel Cooper into his late father's office. (11.) Dr. Colman had now *finished the work given him to do*, and was called home, August 29, 1747, in his seventy-fourth year. (12.)

Among the worthies of the Massachusetts clergy, we can perhaps select no character, which we may regard with more thorough esteem, than that of Dr. Colman; and not much more may be said of any man. If his mind was not of that class, by which great revolutions are produced in the intellectual or social world, it was still one of uncommon comprehensiveness, penetration, wisdom, and activity; and it had been cultivated by an enlarged acquaintance with books and men. His writings, besides giving token to a liberal spirit, a well disciplined understanding, various knowledge, and a warm heart, show, for the period in which they were produced, a remarkable acquaintance with the true beauties of composition. To nature and to opportunity he was probably alike indebted for a manly and winning

address. Yet, formed as he was for the admiration of a community like this, by a union of accomplishments separately possessed by very few, he rose above the ambition of being eminent to the ambition of being useful. With all his powers to impress and attract, he was not a man to be content with the notoriety, which consists in being followed by the tasteful, and applauded by the talkative. Like every other man, who thinks it better to be serviceable than to be flattered, he gave himself much to occupations, of which fame takes no cognizance. He was industrious, as every man needs to be, who would make himself felt while he lives, and remembered when he dies. He possessed a truly kind heart, as is shown by his generous treatment of Mather, (13.) a man, whose character, intellectual and moral, has been sometimes astonishingly overrated; by his constant affection for his colleague, whose views were sometimes different from his own, and who was not a person very easy to differ from without estranging; (14.) and by the truly parental attachment, which, after his colleague's death, he transferred to his son.—He was a man of liberal publick spirit, and of active and enlarged benevolence. The poor of his charge always found in him a brotherly attention to their wants. The town was his debtor for improvements, which he hazarded his popularity to effect. (15.) The College, besides owing, in great part, to his influence the brilliant presidency of Leverett, and the bounty of the Hollises and Holdens, (16.) was indebted to him through a course of years for various services, not more honourable and important than laborious.—He was animated by the distinguishing spirit of Christian philanthropy, and desired to do extensive good to the souls of men. It was at his instance, that this Church, and others of the town, voted to make a contribution, twice in each year, to form what was called an *Evangelical Treasury*, (17.) devoted to the extension of the knowledge and influence of religion.—He was

a man, finally, of true piety, proved in a series of domestick trials, some of a kind the hardest to be borne; (18.) in the zealous services of a successful ministry, and by the uniform tenour of a sober, righteous, and godly life. Dr. Chauncy remarked of him, in a private letter,* that 'his character would have been greater, could it have been said of him, that he excelled as much in strength of reason and firmness of mind, as in many other good qualities.' But I am fain to attribute this remark to that stern, not to say morose, judgment of character, for which its author was so noted. Dr. Colman certainly did many things, which men without energy, and resources too, are not apt to accomplish or attempt; and I can find nothing which gives a colour to this stricture, unless it be his conduct in relation to the excitement produced in this neighbourhood, during his ministry, by Whitefield and the Methodists. His course, on this occasion, certainly does not seem to have been in perfect accordance with his usual penetrating good sense; and if, as I suspect, he suffered his better judgment to be overruled in this instance by the more sanguine temperament of his colleague, the weakness would have been likely to give peculiar offence to Dr. Chauncy, who was himself the chief antagonist of the fanaticks.

With all his excellencies and publick services, however, Dr. Colman was not so fortunate as to be a universal favourite. Whether it was that he was thought to affect too much the society of the great, or merely that the odium excited by the innovations of his Church upon the established ecclesiastical order never wholly subsided during his life, or less generous aspirants had poisoned the publick ear against him, it is certain that there were, from time to time, manifestations of a popular sentiment respecting him, such as we should little expect to discover. Whether or not the

* Historical Collections, X. First Series. 157.

argument of the resident members of the College in 1722, that none but residents were eligible to the corporation, was sustained by the representatives in the General Court from motives of personal dislike to Dr. Colman, no other account is to be given of their refusing to vote his salary when he was chosen president in 1724, and thus compelling him to decline the office. (19.) What he did not receive from favour, however, he always secured by wise conduct, or resigned with equanimity; and though desirous, like all good men, of the esteem of others, he does not appear to have been particularly solicitous for the partial regard of any but his people.

His first colleague was a man, in some respects, of a different stamp. Dr. Colman was attached to the Genevan doctrine, as, with his parentage and subsequent connexions, it would have been wonderful, if he had not been. But he seemed to have outstripped his age, and to have risen almost to the ground of that venerable race of men, now nearly extinct, which, within the last half century, have borne the name of *moderate Calvinists*. William Cooper, on the other hand, loved Calvinism in all its austerity, extravagance and tumult. In the writings of Colman, the orthodox doctrines are all along implied, and, as occasion required, explicitly stated. But, in those of Cooper, they are introduced on system and with relish; in all their intricacy and all their repulsiveness; in season and out of season; in the dedication, the preface, the private letter, and the funeral sermon. He had less copiousness of thought than his colleague, less skill in the use of language, and far less felicity of illustration and allusion. But he wrote with method, propriety, fervour and force, and, without any extraordinary qualifications for a popular preacher, was always listened to with interest; for he was familiar with the religious technicks of his school, he knew how to exhibit them with strength and all the clearness which they allowed,

and he made it apparent that his heart was in his work. He was a laborious and devoted minister. No one of the clergy was more engaged in defending and keeping up what was called the awakening of 1741—1742; (20.) and he was happy in not living to be undeceived, by seeing in this Church, as in others, the season of extraordinary excitement followed by a season of as extraordinary deadness. But, in cases where his judgment was not misled by his theories, he was a wise as well as sincere and zealous man. If he ever seemed to love power, it appears to have been not so much for any selfish end, as because he persuaded himself, that he needed it for the furtherance of religion. He resembled his colleague only in his ministerial character, and did not, like him, engage in other occupations than such as had the most immediate bearing upon the religious interests of his people and the church at large. He declined the presidency of the College rather than be separated from his charge; and their demonstrations of mourning at his death show the truest attachment and grief. (21.)

The ministry of Samuel Cooper had but just begun, when he lost the friendship and counsel of his and his father's venerable associate. (22.) He was a young man of great promise, which his subsequent life in no degree discredited. He had been known to the Society from his childhood. He had had the advantage of the prayers, instructions and example of a most pious and watchful parent. He had come from College with a blameless character and a high literary reputation, and he had inherited his father's place in the heart of the venerable shepherd of the flock. He had not begun to preach when the Society turned their attention to a supply of the vacant office; but partly, as it seems, through the influence of Dr. Colman, he was invited to officiate here as soon as his studies should be completed. December 31, 1744, he was elected colleague pastor; and having made a request similar

to his father's on the like occasion, was ordained, and entered on the active duties of his cure in the second following year, May 21, 1746. (23.)

The life of Dr. Cooper was one of various and conspicuous usefulness. His education, from the first, had been a suitable preparation for eminence; nor were his advantages wasted on an unpromising subject. Nature had marked him out for a leading man. Acuteness, vivacity, versatility, decision, and the capacity of severe application, were prominent characteristicks of his mind. In addition to a person uncommonly dignified and engaging, and a most melodious voice, he possessed in remarkable perfection what seemed a natural fluency and grace, and he had cultivated the arts of writing and speaking with laborious assiduity. If not enjoying the reputation of being extensively learned, he was, however, familiar with the best writers, and was always found in possession of the information which the exigency required. To less uncommon endowments, he joined an address, and what is called a *talent for affairs*, which, if he had not been the leading divine, would perhaps have distinguished him as the most accomplished gentleman and adroit statesman of his country and time. He filled the clerical office at a period when it had not ceased to be understood to give the right and opportunity to exert an important influence in publick affairs; and, in the revolutionary movements of this quarter, he had an agency scarcely second to any man's. He was the confidential friend of Adams, Hancock, and other leading spirits of the time. It was to him that the famous letters of Hutchinson were transmitted, which kindled such a flame against the English ministry and their government here; and among the writings which alternately stimulated and checked the publick mind in that season of stormy excitement, there were perhaps none of greater efficiency

than those of Dr. Cooper. If other hands launched the lightning, his guided the cloud. (24.)

But it is chiefly of his ministerial character that I ought here to speak. With such gifts as those of Dr. Cooper, it was impossible that a good man should not be eminently useful in his chosen and peculiar sphere of labour. Unhappily the Church records do not furnish materials for estimating the success of his ministry, having been almost entirely neglected by him in the midst of his various cares. It is certain, however, that his preaching was attended with as great interest, to say the least, as that of any of his cotemporaries; and that his Society was numerous, and comprehended a large number of distinguished citizens. His published sermons,—methodical, elaborate, animated, and impressive,—would certainly be ranked, in this better day of pulpit eloquence, as productions of unusual merit. It has perhaps been sometimes taken for granted, by persons not particularly acquainted with his habits, that the active part, which he took in political concerns, must have interfered with the punctual discharge of his pastoral duties. But of this, no doubt, his parishioners were best able to judge; and I do not find that such an impression concerning him exists in the minds of the small remnant of them, who survive. On the contrary, I find strong traces of the respect and affection, with which his parochial services inspired them; and, while his name appears to the publick view prominent upon the records of patriotism, in the memory of his religious associates it is embalmed no less in the odour of sanctity. (25.)

Dr. Cooper, like his predecessors, died suddenly; December 29, 1783. It was about ten years before his death, when the house, in which we are now worshipping, was erected. In the progress of more than seventy years, the old church, which was of wood, having 'fallen,' as it is expressed, 'into a ruinous and decayed state,' several opu-

lent individuals of the Society made liberal offers of aid in rebuilding it. The old house was occupied for the last time May 10, 1772, (26.) when Dr. Cooper preached from Psalms cii. 14, *Thy servants take pleasure in her stones, and favour the dust thereof.* The Society was indebted to the First Church for accommodation in publick worship, till July 25, 1773, when this house was opened. Dr. Cooper preached in the morning, from Genesis xxviii. 17, *This is none other than the house of God, and this is the gate of heaven;* and Dr. Chauncy in the afternoon, from Psalms xxvi. 8, *I have loved the habitation of thine house, and the place where thine honour dwelleth.* (27.)

I have brought down the history of this Church to a period within the recollection of some of my hearers, and shall resume it in the afternoon.

The account, which I attempted this morning, of the Church in this place, brought down its history to the death of its third pastor. Subsequent events are within the personal acquaintance of several who hear me. To others, however, they are less known, and to none of us is it an uninteresting employment to revive the recollections associated with this sacred place.

With a view to fill the office vacated by the death of Dr. Cooper, the attention of the Society was turned to Rev. Mr. Thacher of Malden. The preference created by Mr. Thacher's established professional reputation and peculiar eloquence, might not improbably be strengthened by regard to the earnest part he had taken in the late revolutionary struggle, and possibly, even, by partiality for a

name, than which there is none more illustrious in the annals of the New England ministry. Mr. Thacher had no sooner been introduced to the sacred office at Malden, which was so early as his nineteenth year, than he acquired a popularity so great, that it is recorded of him, that 'no young man ever preached to such crowded assemblies.'* From his childhood he had devoted himself to the ministry of religion; and his whole mind, as it was expanded, had formed itself to this work. To rapid and clear conceptions, a temper equally affectionate and frank, a lively imagination, and a nice sensibility, he added the recommendations of a commanding presence, and a voice of extraordinary melody and compass. His preaching was direct, practical and earnest; and, like each of his predecessors in this place, he is represented to have possessed, in singular excellence, the gift of prayer. 'Whitefield called him the young Elijah.'* His fame had been extended by the circulation of some sermons, and a few other occasional works, which he had published; but he is said to have owed his remarkable popularity not more to his evident piety and zeal, and the power of his mind and style, than to the graces of a most captivating elocution. The negotiations which, on the part of this Society, were entered into with the parish in Malden, and which, though intended to be conducted with the most guarded delicacy, did not wholly fail to excite dissatisfaction, (28.) terminated in the amicable dissolution of Mr. Thacher's connexion with his church, and he was installed here January 12, 1785. (29.) His faithful and acceptable services, through a period of nearly twenty years, many of you, my brethren, remember with affectionate and grateful interest. Though never inattentive to the numerous more publick demands upon his talents and time, he made his spiritual charge the chief scene of his labours, and was

* Historical Collections, VIII. First Series. 280.

peculiarly useful and valued in the private duties of the pastoral care. Though, in the earlier part of his course, a resolute champion for the harsher doctrines of orthodoxy, his maturer years reformed his youthful judgments. He stood, in the latter part of his life, on ground like that of the late Dr. Osgood and Dr. Lathrop; and his ministry here was no doubt overruled to favour that happy change in religious sentiment, which has since taken place. This Church, always prosperous, has scarcely ever been more so than while under his care. We shall perceive that this is saying much, when we remember that a great part of his ministry was passed in that most depressed and perilous period, which religion in New England ever witnessed,—the period of the French revolutions; and his memory is most gratefully to be honoured, who, having access, at such a season, to minds which controlled the publick opinion, engaged and secured their influence in favour of all that is most valuable to men.

Dr. Thacher died, December 16, 1802, at Savannah in Georgia, whither he had gone in ineffectual search of relief from a lingering pulmonary consumption. (30.) His successor was the late Mr. Buckminster, who was ordained January 30, 1805, and died suddenly, June 9, 1812. (31.) In the sentiments of love and veneration, with which his memory is cherished, I can more entirely sympathize. Of other wise and good men, who have ministered in this place, I have only read and been informed. Him I have heard and known; and who, that has heard him, has not thenceforward found religion invested in his mind with a beauty unknown before? He was in truth a singularly gifted man; of a judgment discriminating, independent and exact; of a fancy profuse of images of the grand and lovely; of a various and accurate learning; of a sensibility keenly alive to the importance of truth, and the dangers and obligations of men; of a pure and fervid zeal; of a

truly heavenly spirit. He was formed to interest men in religion; to win them and attach them to it. No one could look on his intellectual beauty,—no one could hear the softest tone of his rich voice,—without loving the spirit that dwelt in the expression of them both. He spoke to solemnize the levity of the young, and inform the wisdom of age; to shake the sinner's purpose, and bind up in the softest balm of consolation the wounds of the Christian's heart. Those of us, who have heard him, with a force and feeling all his own, plead the claims of our religion, describe its value, and disclose its hopes, may not expect, while we live, to witness any thing approaching nearer to what we imagine of a prophet's or an angel's inspiration. He was one of those, who seem appointed to the high and needful office of conciliating to religion the minds of intellectual and tasteful men. God does not abandon them in the mazes of their reasoning pride, nor leave them to lay the flattering unction to their souls, that ignorance is the parent of devotion; but, from time to time, prepares for them splendid proof, such as this was, that

> 'Piety hath found
> Friends in the friends of learning, and true pray'r
> Hath flow'd from lips wet with Castalian dews.'

Such a combination as is presented in the character of a man eminent at once in Christian graces and in human accomplishments, has a vast efficacy to make religion understood and prized. Religion sanctifies the latter, and shows their proper uses; and, in turn, is itself nobly recommended, by being exhibited in this imposing and attractive union.

Nor in regard alone to the services directly rendered by him to religion, was this lamented man a publick benefactor. His mind was one of those, which leave a broad impress on the character of the times. The weight of his influence, and the more powerful attraction of his example, gave an impulse to the cause of good learning, of which we are daily

witnessing more and more brilliant consequences. But these were not the cares the nearest to his heart. Though followed by an admiration too enthusiastick for a man of less singleness of mind to bear without being led astray from his appropriate work, here was the scene of his favourite labours, and here he reaped their most desired reward. Every thing here reminds us of him. The thought of this place of our solemnities never recurs, without bringing with it the revered and beloved idea of him, in whose light for so happy, though so brief a season, it rejoiced. At the table of Christian fellowship, I meet the disciples, whom he led to that feast, and his presence almost seems to be with us there. Already I find encouragement and friendship in those, whose earliest remembered impressions of religion are associated with the pathos of his melting tones, and the glory of his speaking eye. I stand by death-beds cheered by happy hopes of immortality, which he taught to glow, and witness the Christian patience of mourners, to whom he was the minister of that lasting peace, which the world can neither give nor take away. Happy servant of his God! who can leave such enduring memorials of so short a life; who, long after the first burst of general distress at his early departure has been hushed, survives in the virtuous purposes of manhood, and the calm meditations of age. Happy, whose epitaph is recorded in the religious dedication of so many grateful hearts! There is no other distinction but is mean compared with such a glory. There is no work, no praise, to be coveted like his, who has been thus instrumental in *turning many to righteousness*. They pay him, while they live, that most honourable tribute of giving him a place among their most spiritual thoughts, their holiest affections. They transmit his influence in the events, which they control, and the minds, which they form. And when, at last, he meets them above, can any thing be wanting to the worth of his *crown of rejoicing*, when they remember together, that it was by his agency, that God made them associates for angels?

It would lead me into unbecoming panegyrick of the living, if I should attempt to say how splendid was the promise of the short ministry which succeeded, and with what disappointment you saw it terminated. Mr. Everett, who was ordained over this Church February 9, 1814, having been dismissed, at his request, March 5, 1815, in consequence of his appointment to a professorship at the College, (32.) the vacant office was again filled June 17, 1818. Since that period the Society has enjoyed its characteristick harmony, and, it is hoped, has not been remarkably deficient in attendance upon the word and ordinances, or shown other discouraging symptoms of decline. (33.)

In the retrospect, which has engaged us, we have seen, my friends, how graciously *God has been*, in time past, *with our fathers*. We perceive what signal tokens of his favour we are imploring, when we entreat him to *be* equally *with us*. His presence was with our fathers, because they were true to themselves and to him; and it is well for us to think, that this is the condition, on which we may hope and pray for his continued presence. I trust that the recollections of this day have not been without effect in making the weight of our responsibleness felt by each of us. They were, in their day and generation, no unprofitable servants, into whose places we have succeeded. It is no mean character, which the duty is devolved on us to sustain.—As long as this Church has existed, it has been a Church *faithful to the principles of Christian liberty*. Its founders were not men studious of novelties; but, on the other hand, they did not suppose that dissent must needs be errour. They were the hereticks of their time, whom all felt entitled to pity or revile; but, content to *stand or fall to their own Master*, they scrupled not to follow their light in renouncing what it showed them to be delusion. Amidst much to embarrass and much to deter, they *stood fast in the liberty wherewith Christ had made them free;* and while, in their calm confidence in the final triumph of a good cause, they ceased not

to *follow the things which make for peace, and things wherewith one may edify another*,—to the invasions of the violent, or the jealousies of the apprehensive, they *gave place for subjection, no, not for an hour.* And now, look to the churches which opposed them, to see the event of their stedfastness, and judge what the event of Christian stedfastness will, sooner or later, always be. The three obnoxious peculiarities of their practice have been almost universally admitted; and, if the one peculiarity of their plan of church order has in theory not been extensively allowed, the ancient rule infringed by it is now little more than a dead letter, or an immaterial form.—Having its origin in so resolute an assertion of Protestant principles, it is no wonder that this has been an *enlightened* Church. It is restraints, legal or conventional, on the right of private judgment, that have kept Christians in darkness; and, where the avenues of religious truth to the mind have not been suffered to be closed by human barriers, truth has not been slow to profit by its opportunity, and hold on its way. Of the four first pastors of this Church,—not to speak of what is more recent,—three were among the liberal Christians of their respective times; and, if an exception needs to be made for the other, there is evidence that his elder associate had little sympathy with him in this particular, and that a large and respectable portion of his Church, though they esteemed him personally, and were unwilling to sacrifice the *unity of the spirit*, were little satisfied with the part, which he took in the religious controversies and transactions of those days. (34.)—It has been a Church *distinguished in the observance of Christian ordinances.* It was the boast of one of my predecessors,* that 'he did not know an unbaptized child among the families of his charge;' and the table of Christian fellowship has never witnessed any other than a full attendance. (35.)—It is a Church always *accessible to the claims of charity*, whose character it belongs to us not to

* Dr. Thacher. Emerson's Funeral Sermon.

forfeit. Not only have principles established here given many eminent benefactors to the publick, and the needy among ourselves always had their relation promptly allowed, and their claims carefully remembered and liberally met,—but it would be a yet unprecedented event in your annals, if a worthy occasion for beneficence should be presented here, and find a parsimonious acknowledgment. (36.) —It has been a singularly *united* community. *The multitude of them that* have here *believed*, have been, with remarkable constancy, *of one heart and of one soul.* The single instance of disunion, which the history of this Church records, occurred more than a century ago, and was not sufficient to obstruct its prosperity, or permanently disturb its quiet. In the revolution of succeeding years, there have not been wanting occasions of difference of opinion; but it has always been wisely considered the due and becoming course, even to the mutual sacrifice of minor interests, to secure the great interest of *letting brotherly love continue.*—It is with such graces, that God has enriched, in former times, this Church of our fathers. It is by such characteristicks, that it is given us in charge, to see that it continue to be known. And if we should begin a new period in its history; if we should receive *for doctrine the commandments of men*, and in our fear of them forget our accountableness to God; if we should be the first here to *darken counsel by words without knowledge ;* if God's word and ordinances, so long devoutly reverenced and prized here, should first experience a neglect from us, and the house of prayer witness desertion or unconcern; if the obligations of Christian benevolence, long and liberally allowed, should first be disowned by our sordidness, and the bonds of Christian fraternity, so closely knit and honourably worn, be severed by our divisions; what an array of venerable men must we look to see *rise up in judgment with the men of this* degenerate *generation, and condemn them!*

While we pray then, that God will be *with us, even as he was with our fathers; that he will never leave nor forsake*

us; we should think, my hearers, how it is, that we must invite his presence. We should feel, that we have a great concern in charge. A religious society is not an association for providing a place, where, two or three hours in every week, we may be furnished with unexciting occupation. It is a combination, which creates a vast influence, whether for good or evil. It may be made an instrument for impairing,—it may, alas! be converted into an agent for removing from the mind, the mighty force of religious sanctions. It may be the birthplace of idle extravagancies, estranging follies, or pernicious doubts. It is bad enough, when the vital spirit of piety is lulled to sleep within its walls. When heartless profession and worldly policy take hold upon the skirts of Religion, Religion is exhibited to the publick view in company where she ought never to be found, and the association discredits and wrongs her. But a religious society, which deserves the name, is an institution, which does no less than combine many earnest minds and devoted hearts for the furtherance of the highest interests of men;—their only interests, which are of permanent account;—interests, which angels estimate, and God estimates more highly than themselves, because they understand their importance better. The Christian sanctuary is a full fountain of life-giving waters, accessible to every passenger; salutary for every sick, and refreshing to every weary soul. If the pulse of the community beats with a healthy flow, it is here that it finds its nourishment. If the mind is in vigour, if the spirit is self-collected to do or to bear, it is here that they have nerved themselves for conflict and toil. It is here that the young form themselves for action, and the aged dispose themselves for death. The house of social worship is the appropriate dwelling of Religion. We may drive her from our homes; we may banish her from our hearts; but we must have estranged her indeed, if she never meets us for a moment there. Can we do too much, my friends, to secure the continued presence of such a

guest? Are they mean blessings, which throng around her steps? Would it be a great dishonour and a grievous sin to be the first to exile her from a favoured and familiar home?

If we think so, the occasion has another lesson for us; to do what we may with *all diligence*, *redeeming the time;* to date from this day a stedfast adherence to whatever principles and practices have hitherto illustrated this place, if we would be sure not to have it hereafter for our shame, that they were defrauded of their due tribute from us. How little is that time, in which so many have been faithful to them! How short is that time, in which we must maintain or disown them! It seems, and it is, no long period since this place first began to echo the praises of the Most High. And yet, within this narrow space, no small portion of the business of living and dying has been transacted; and the history of this Church is already matter of curious antiquarian research,—so few remain, who have even seen aged men, who could tell them of its early fortunes. Since its establishment, four complete generations, according to the common estimate, have followed one another into the gates of the narrow house. Of the first and second ministry, the fruits have been thoroughly gleaned and gathered to heaven. One individual, who in his youth had seen the last survivor of our two first pastors, has been seen by us in this house, the solitary link, that connected us with a departed world; but when his venerable form appeared among us, he was gazed at as a singular example of extreme longevity. (37.) The half century since this modern edifice was reared,—for with the conclusion of our worship this day, divine service will have been solemnized here through the sabbaths of fifty-one years,—appears to us a little time indeed; and the names and characters of the projectors of the work are familiar. Yet of those, who *saw* this *house in its first glory*, how few have met in it this day! Death came in with the throng of worshippers, and bade them sing a requiem almost as soon as their first thanksgiving

had been sung. Five times, within the little period which has since elapsed, has been missed from its accustomed place here the august form, that had been invested with the supreme authority of the state. Three times these walls have been clothed with funereal pomp for him, who was brought hither to give his last lesson from his bier; and many times in each year they have heard the consolations of religion implored for those, who mourned the illustrious and the beloved,—till at last we only see, here and there, a few survivors of the crowded assembly, that came first into these *courts with thanksgiving, and into these gates with praise.* But why speak of the revolutions of years, when weeks or hours are so ample for the work of desolation? It seems but yesterday, since we last met in this house; and yet places, which were left that day without the apprehension of a final parting, are to *know* their occupants *no more* forever. Death seems sometimes to labour long at his work; but it is not because the shortest time will not suffice him. He seems to seek advantages; but it is not because he requires their aid. He has been commissioned to seize almost the moment of our re-union, to teach us, by a most lamented visitation, how transient it may be. Among *the multitude of them that keep holy day*, who would have brought hither a more devout spirit, than the friend, whose place we have scarcely ever till now seen empty? Who could have been taken from an important sphere of duty better filled? Whom would it have been harder to resign; and yet who was more ripe for a higher worship and a nobler society? We mourn over the dissolution of near relations most exemplarily sustained; over the removal of a pious spirit, which found its happiness and resources in devotion, and its exercise in duty. But we bless God for the now extinguished light of an excellent example; and we own the momentous importance of that lesson of human frailty and exposure, which needs to be taught, even at such a cost. (38.)

So rapidly, my friends, we are following one another away. So soon must we give over our work to other hands. So soon are the fortunes and character of this Church,—such as, while in our trust, we made them,—to be added to the history, which we have this day recounted. Shall it be the continuation of this yet unfinished history, that God first left and forsook this Church in our times, because we first forgot and forsook him? or shall it be said, that *he was still with us as he had been with our fathers;* for *we loved the habitation of his house*, we loved his worship, and reverenced his word, and prized his ordinances; we were jealous for his honour *with a godly jealousy;* we searched for his will with a lively interest, and did it with a holy zeal; were followers of his Son, and benefactors of his creatures;—that in our time the men resorted here, who *loved him with heart, mind, soul, and strength*, and laboured that his *name might be hallowed*, and *his kingdom come;* who, living a life of faith and prayer, *in all holy conversation and godliness*, were strenuous in duty and unmoved in trial, and abounding in that *pure religion and undefiled before God and the Father, to visit the fatherless and widows in their affliction, and keep themselves unspotted from the world;* that the families met here, in whose homes dwelt devotion, peace and love; that the youthful piety was learned here, which bore in maturer life the fruits of exemplary worth, of domestick usefulness, and disinterested publick services? Oh, may God be thus *gracious to us, as he has been to our fathers!* May his spirit never *leave nor forsake us;* but prepare for itself meet dwellings in our hearts, and subdue them wholly to its excellent sway!

Meanwhile, we see this day no little cause for grateful joy and animating hopes. To those of us, for whom many interesting recollections connect themselves with this house of prayer, it is no unimportant event to see it *set in its state and strengthened*, and no little anxiety has

been relieved in many minds by the knowledge, that a temple of religion, so honoured by time, and so graced by piety, is not to be removed from our view, like the common structures, which our convenience or our fancy adorns or levels; that the very soil, which has borne so favoured a church of Christ, is to be burdened with no meaner weight. It is matter of satisfaction, to think, that, in the ordinary course of providence, as long as we shall need *a temple made with hands*, this may stand to shelter our devotions. It is soothing to consider, that it may be in this familiar place of our solemnities, that God will be entreated to sustain us in our mortal sickness, and comfort them by whom we may be mourned. It is a thought not without interest, that the sabbath steps of our children still may tread in the path, where we first led them; and we almost find ourselves less apprehensive in committing them to the chances of the world, when we think of bequeathing to them the strengthening and guiding influences of this consecrated place, and the divine care and favour, that have never failed to distinguish it. God grant that they and their children, through all succeeding time, may find it the *house of God*, the open *gate of heaven!* Here may he vouchsafe his presence, and disclose his perfections, and give power to his word, and pour out his spirit! Here may truth *shine forth as the light, and righteousness as the noon day! The Lord our God be with us and our children, as he was with our fathers! Let him not leave us nor forsake us; that he may incline our hearts unto him, to walk in all his ways, to make our hearts perfect with the Lord our God, to walk in his statutes, and keep his commandments!*

NOTES.

(1.) p. 6. THE First Church was founded in 1630; the Second in 1649; and the Old South in 1669. At the time of the establishment of the Church in Brattle Square, Allen and Wadsworth were pastors of the First Church, which then met upon the spot now occupied by Cornhill Square; Increase and Cotton Mather of the Second, in North Square; and Willard of the Old South. The First Baptist Church, in Back Street, was founded in 1679; and the First Episcopalian, (King's Chapel,) in 1688.

(2.) p. 7. THE grantees were Thomas Clark, John Mico, Thomas Bannister, Thomas Cooper, Benjamin Walker, Benjamin Davis, Timothy Clark, Stephen Minot, William Keen, Richard Draper, William Harris, Abraham Blush, Zechariah Tuthill, Thomas Palmer, John Colman, James Meers, Joseph Allen, Elkanah Pembroke, John Kilby, and Addington Davenport. The land measured 107 feet on the south and west boundaries, 97 on the north, and 120 on the east, extending to within 17 feet of the present south line of Brattle Street, and on the east and north sides from 3 to 13 feet beyond the walls of the present church. Brattle Street, and *a way leading from the Town Dock* to it, are mentioned in the deed. October 17th, 1700, a new avenue to the church was obtained by the purchase, jointly with others, of a passage, ten feet wide, through the land of John Dassett, since called Dassett's Alley, where a post, to secure it for foot passengers, is still maintained, according to the terms of the purchase.

(3.) p. 8. As some of the Society, who have never met with this document, may be curious to see it, I insert it entire. It would evidently be so contrary to the spirit of the whole, to regard any part of it as a creed, which the founders of our Church meant to impose on their successors,—that it is, perhaps, superfluous to remark, that its sole design is stated to be to prevent 'all misapprehensions and jealousies.' I have not been able to find an original copy of it. That from which I reprint is

taken from a copy, made by Judge Thacher, in 1807, from an original, which was then on the parish files. He informs me, that it was printed on two sides of a half sheet in the folio form, not unlike a handbill of the present day.

'*A Manifesto or Declaration, set forth by the Undertakers of the New Church now erected in Boston in New England, Nov. 17th, 1699.*

'INASMUCH as God hath put it into our hearts to undertake the building a new meeting-house in this town for his publick worship; and whereas, through the gracious smiles of Divine Providence on this our undertaking, we now see the same erected, and near finished:—we think it convenient, for preventing all misapprehensions and jealousies, to publish our aims and designs herein, together with those principles and rules we intend, by God's grace, to adhere unto.

'We do therefore, as in the presence of God, our Judge, and with all the sincerity and seriousness, which the nature of our present engagement commands from us, profess and declare both to one another and to all the world, as follows:

'1st.—First of all, we approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster.

'2d.—We design only the true and pure worship of God, according to the rules appearing plainly to us in his word, conformably to the known practice of many of the churches of the United Brethren in London, and throughout all England.

'We judge it, therefore, most suitable and convenient, that, in our publick worship, some part of the Holy Scripture be read by the minister, at his discretion.

'In all other parts of divine worship, (as prayer, singing, preaching, blessing the people, and administering the sacraments,) we conform to the ordinary practice of the churches of Christ in this country.

'3d.—It is our sincere desire and intention to hold communion with the churches here, as true churches; and we openly protest against all suspicion and jealousy to the contrary, as most injurious to us.

'4th.—And although, in some circumstances, we may vary from many of them; yet we jointly profess to maintain such order and rules of discipline, as may preserve, as far as in us lies, evangelical purity and holiness in our communion.

'5th.—In pursuance whereof, we further declare, that we allow of baptism to those only, who profess their faith in Christ and obedience to him, and to the children of such; yet we dare not refuse it to any

child offered to us by any professed Christian, upon his engagement to see it educated, if God give life and ability, in the Christian religion.

'But this being a ministerial act, we think it the pastor's province to receive such professions and engagements; in whose prudence and conscience we acquiesce.

'6th.—As to the sacrament of the Lord's supper, we believe, that, as the ordinance is holy, so the partakers in it (that it may not be visibly profaned) must be persons of visible sanctity.

'7th.—We judge it, therefore, fitting and expedient, that whoever would be admitted to partake with us in this holy sacrament, be accountable to the pastor, to whom it belongs to inquire into their knowledge and spiritual state, and to require the renewal of their baptismal covenant.

'8th.—But we assume not to ourselves to impose upon any a publick relation of their experiences; however, if any one think himself bound in conscience to make such a relation, let him do it. For we conceive it sufficient, if the pastor publickly declare himself satisfied in the person offered to our communion, and seasonably propound him.

'9th.—We also think ourselves obliged, in faithfulness to God, our own souls, and theirs who seek our communion, to inquire into the life and conversation of those who are so propounded; and if we have just matter of objection, to prefer it against them.

'10th.—But if no objection be made, before the time of their standing propounded is expired, it shall be esteemed a sufficient consent and concurrence of the brethren, and the person propounded shall be received to our communion.

'11th.—If ever any of our communion should be so unhappy as to fall into any scandalous sin, (which God by his grace prevent,) we profess all dutiful submission to those censures, which the scripture directs, and the churches here practice.

'12th.—Forasmuch as the same power that admits, should also exclude, we judge it reasonable, that the pastor, in suspending or excommunicating an offender, have the consent and concurrence of the brethren.

'13th.—We apprehend, that a particular church, as such, is a society of Christians by mutual agreement, usually meeting together for publick worship in the same place, and under the same ministry, attending on the ordinances of God there.

'14th.—In every such society, the law of nature dictates to us, that there is implied a mutual promise and engagement of being faithful to the relations they bear to each other, whether as private Christians, or as pastor and flock, so long as the providence of God continues them in those relations.

'15th.—We, moreover, declare ourselves for communion of churches, freely allowing our members, occasionally, to communicate with other churches of Christ, and receiving theirs, occasionally, to the table of the Lord with us. And in extraordinary cases, when the providence of God makes it needful, we conceive that any authorized minister of Christ may, upon our request, administer the sacraments unto us.

'16th.—Finally, we cannot confine the right of choosing a minister to the communicants alone; but we think that every baptized adult person, who contributes to the maintenance, should have a vote in electing. Yet it seems but just, that persons of the greatest piety, gravity, wisdom, authority, or other endowments, should be leading and influential to the Society in that affair.

'These are the principles we profess, and the rules we purpose, through the grace of God, to govern ourselves by; and in some of these particulars only, and in no other, do we see cause to depart from what is ordinarily professed and practiced by the churches of Christ here in New England.'

(4.) p. 9. President Mather's *Order of the Gospel* is dated January, 1700. The principles of the *Manifesto* are stated in the *Epistle Dedicatory*, which prefaces the work, and controverted with some others in elaborate answers to seventeen questions. This treatise is by no means wanting in ingenuity or learning. Its arguments will be variously estimated at this time, as they were at the time when it was written, according to the different views, which are taken of the doctrines discussed. Among the questions raised, is one, applying to Dr. Colman's case; —May a man be ordained a pastor except to a particular church, and in the presence of that church? which is solved in the negative, with a reservation for extreme cases, as to the latter clause.

Gospel Order Revived, being an Answer to a Book lately set forth by the Rev. Mr. Increase Mather, President of Harvard College, &c. by sundry Ministers of the Gospel in New England, was printed the same year. It is a reply to *Order of the Gospel*, in a disquisition upon the questions proposed in that work. Apart from the good sense of the argument in *Gospel Order Revived*, it is worthy of attention for the enlarged views, which it discovers of religious liberty. 'If we appear less rigid,' say the writers, 'than others of the Reverend Author's severity, we are reflected on as casting dishonour on our parents, and their pious design in the first settlement of this land. No! we reverence our ancestors, and the memory of their divine zeal and constancy, and would derive it as a truth sacred to our posterity, that it was a religious interest, which carried them through all the amazing difficulties and discouragements in that undertaking. But yet the particular design, or end, has been somewhat differently conveyed unto us.'—'Some would make the design of our first

planters to consist in some little rites, modes or circumstances of church discipline, and those such as the word of God nowhere requires. These are the men who dishonour their fathers' memory, by making their great design to lie in so small matters.'—'Again ; some have made this the great design, to be freed from the Impositions of Men in the Worship of God, wherewith they were sometime burdened ; and as they sought freedom for themselves, we cannot suppose they designed to impose upon others. In this *we are risen up to make good their grounds.*'—'Whether arbitrary impositions are insufferable in themselves or not, yet certainly they are bold and insolent in New England, where the greatest outcry is made against them in others.'

''Tis possible,' they say, 'that some good people may blame us, for carrying on the contention, wherein, as one saith, though there be but little truth gained, yet a great deal of charity may be lost. We hope the best as to both these.'—'We must do justice also to those, who have first openly asserted and practised those truths among us. They deserve well of the churches of Christ; and, *though at present decried as apostates and backsliders, the generations to come will bless them.*'

This book has no advertisement of the printer's name or place of residence. It is prefaced with a notice, that 'the press in Boston is so much under the aw of the Reverend Author, whom we answer, and his friends, that we could not obtain of the printer there to print the following sheets.' The printer here referred to, was Bartholomew Green, a man much respected, and then, or afterwards, a deacon of the Old South Church. There being no newspaper in Boston till four years after, he published his vindication in a handbill, dated December 21, 1700; in which he affirms, that when the work was brought to him, he agreed to print it, until he was told that it must be done with secrecy; and then he declined, unless he should be allowed first to consult the Lieut. Governour, (Stoughton,) which condition was rejected. To this statement are appended a few vituperative periods, without an author's name, but charged upon Cotton Mather. This publication was answered by another, from the office of John Allen, containing two depositions, the first by Thomas Brattle and Zechariah Tuthill, relating to an interview between them and Green, at which, they say, he agreed to print the work; the second, by John Mico and Tuthill, giving an account of a conversation between him and them a few days later, in which he expressed his fear of displeasing some of his friends; and made the condition mentioned above. These are followed by some remarks of Brattle, in no placid strain, upon Green's handbill and appendix. Green rejoined, in a second publication, on the 10th of January following, in which he represents his scruples about the pamphlet to have arisen from reflecting on the trouble, which had been occasioned by the publication of

the *Manifesto*, which had been printed by him at Tuthill's request. The papers are to be found in *Thomas' History of Printing*, II. 458.

The following year appeared *A Collection of some of the many Offensive Matters contained in a Pamphlet, entitled, The Order of the Gospel Revived*, attributed to Cotton Mather, with a preface of severe invective signed by his father. This tract, the declared purpose of which is to point out 'some of the scandalous violations of the third, fifth and ninth commandments' in the preceding work, is a specimen of the least tolerable style of controversy. The vocabulary, so long consecrated to assaults upon reformers, of 'gross immorality,' 'impudence,' 'deep apostasy,' 'open impiety,' 'profaneness,' and, finally, tendency to 'atheism,' is most liberally used. It appears from several allusions, that the authors supposed Colman to be the principal writer of *Gospel Order Revived*, though they do not name him. He had been a member of their church, and is accordingly rebuked for 'vilifying his superiours, unto whom he owes *a special reverence*.' The President calls him a 'little thing,' 'a raw and unstudied youth, but also of a very unsanctified temper and spirit.' He also speaks of 'one that is of the same spirit with him, viz. T. B.—who likewise in print, scornfully styles *his* President a reverend scribbler.—A moral heathen would not have done as he has done.' These initials can denote no other than Thomas Brattle, who showed this disrespect to *his* President, being at that time Treasurer of the College.

Dr. Eliot, in his Biographical Dictionary, (Art. Solomon Stoddard,) attributes *Gospel Order Revived* to that gentleman, apparently through misapprehension of a passage in the deposition above-named of Mico and Tuthill. 'These deponents,' they say, 'asked said printer whether he had his Honour's leave to print the Gospel Order. He said, he had not. They then asked him if he would print this, if young Mr. Mather would be *imprimatur* to it? He readily said, he would. Then they told him, it was a shame so worthy a minister as Mr. Stoddard must send so far as England to have his book printed, when young Mr. Mather had the press at his pleasure. To which he replied, he hoped Mr. Mather was another guess man than Mr. Stoddard.'

'There passed,' says Green, in his deposition, 'some discourse concerning Mr. Increase Mather's book, the *Order of the Gospel*, and of Mr. Stoddard's book of *Instituted Churches*, as I understood. Mr. Mico asked me if it were not pity, or a shame, that such a man as Mr. Stoddard should send so far as England to have his book printed. The answer to which I do not justly remember, nor for what reason he spake it to me, for Mr. Stoddard's book was never offered me to print by himself or any other person.'

Unless I have made some errour in taking a memorandum, Cotton Mather published, in 1702, *Advice to the Churches of the Faithful*, a work

which, perhaps, belongs to this controversy, but which I have not been able to find. In a sermon printed in that year, called *Ichabod, or a Discourse shewing what Cause there is to fear that the Glory of the Lord is departing from New England*, the President recurs to the subject, though incidentally, and more covertly. 'Some scandalous practices,' he says, 'which not only the Waldenses, but the reformed churches in France and in Holland have, in their discipline, declared to be censurable evils, are now indulged in some churches in New England;' which hint is explained, when he comes to speak of 'ministers, not like their predecessors, not principled, nor spirited as they were,' who 'have in print mocked and scoffed at holy practices, which have been the glory of these churches of the Lord;' who 'despise that glory, which their fathers had such a value for,' and 'will part with truth and holiness; and yet, at the same time, by new notions and practices, make divisions.'

In their *Testimony to the Order of the Gospel in the Churches of New England, left in the Hands of the Churches by the two most aged Ministers of the Gospel yet surviving in the Country*, Higginson and Hubbard allude to this controversy in terms expressive of a lively concern. The former had also, in 1699, written, jointly with Mr. Noyes, the other Salem minister, a letter of admonition and reproof to the *Undertakers*, which is preserved in MS. Vol. Ha. 19 of the Historical Society's library. It is severe, without being unkind or disrespectful; and while, in point of argument, it does not compare favourably with the writings of the Mathers, has greatly the advantage of them in its spirit.

Some of the points in this dispute are touched in 'famous Solomon Stoddard's' *Doctrine of Instituted Churches*, published in London, in 1700. *A soft Answer* to this work was furnished by President Mather, but I have searched for it ineffectually. Stoddard rejoined in his *Appeal to the Learned*, in 1709.

From a private journal kept at this time, in Marblehead, by Josiah Cotton, an extract from which has been furnished me by Judge Davis, it appears, that the Church 'was for a while, in contempt, called the *Manifesto Church*,' and that *Gospel Order Revived* was commonly reputed to be the joint work of the ministers Colman, Bradstreet of Charlestown, and Woodbridge. Mr. Cotton inserts two pieces of doggerel verse, written, one by an assailant, and the other by a champion of the Church, which contain some wretched puns upon the names of those gentlemen. The lines are too insipid to print. I gather from them only that the Church was thought to affect gentility, and that Dr. Colman wore powder. The journalist well subjoins, 'Thus the quarrels about religion give occasion to scoffing wits; and therefore a small matter should not set us together by the ears; for a victory won't countervail the damage, and it is well that that controversy is since comfortably composed.'

(5.) p. 9. 'MORE acceptable it was,' writes Dr. Colman, in the record of his call, 'by reason of the kind and encouraging letters, which accompanied it, from my excellent friends, the Hon. Mr. John Leverett, the Rev. William Brattle, Ebenezer Pemberton, Simon Bradstreet, and others. Being arrived at London, August 1, 1699, I asked ordination of the presbytery there, and on the 4th day of said month the solemnity was attended, after a publick lecture, at the meeting-house of the Rev. Mr. Christopher Taylor, to whom I succeeded at Bath. I was ordained by prayer, with the imposition of the hands of the Rev. Richard Stratton, John Spademan, Robert Fleming, and Christopher Taylor. Mr. Stratton prayed, Mr. Spademan made the exhortation.'

The letters of encouragement above referred to are preserved in the MS. volume of the Historical Society's library, to which I have before referred. I copy that of Leverett, as an agreeable specimen of the courtesy of the time:

'CAMBRIDGE, *May 25th*, 1699.

'Rev. Sr,

'I HAVE wrote several letters to you, but have not been sure of your receiving any more than One of them; However, I hope they have been so happy as to kiss your hands, and to testify to you my regards. This I trust will get safe to you, since it waits upon those that send their Invitations to you to come over to do service in your Own Country. The Gent. that solicit your return Informe me of their doing so, and I hope their hopes of obtaining what they send for will not be frustrate, nor long deferred. I believe, Sr, you have as Advantageous a prospect, as any our countrey can offer. The Gent. Engaged in that affair are Able, Vigourous and Sincere. They are men of honour, and can't, in an Ordinary way, fail a Reasonable Expectation. The Work they have begun had its Rise from a Zeal that is not Common, and the progress of it is Orderly and Steady. I am heartyly pleased with the motion they have made towards yourself, because I shal Exceedingly rejoyce at your return into your Countrey. We want Psons of your Character. You will, I doubt not, let the Name of your Countrey have a Weight in the ballance of your Consideration. The Affaire offered to you is great, and of Great moment. I pray Almighty God to be your director in it. It is he that thrusts Labo'rs into his harvest, and bounds the habitations of the Sons of Adam. that yours (if it may be for your advantage) may be where you have this Invitation, is heartily desired by all that I have heard speak of it; but it can't be more Agreeable to any body than it is to,

Sr,

Your sincere ffriend and humble servant,

JOHN LEVERETT.'

(6.) p. 9. THE first record was made December 12. December 20, the proprietors voted, 'that the Psalms in our publick worship be sung without reading line by line.' The first day of publick worship was December 24, when Dr. Colman preached from 2 Chron. vi. 18. 'I omit, on purpose,' he writes, under that date, 'the differences and troubles we had with any neighbours about our proceedings; only am obliged to leave this acknowledgment of our great obligation to the Hon. William Stoughton, Esq. Lieut. Gov. of the Province, the Rev. Mr. William Brattle of Cambridge, the Rev. Mr. Clark of Chelmsford, and Mr. Danforth of Dorchester, for their good and kind endeavours for our peaceable settlement.' The 'day of prayer' was kept January 31. In the morning Mr. Allen prayed and Dr. Colman preached. In the afternoon, Mr. Willard began with prayer, Increase Mather preached, and Cotton Mather concluded. What led to this accommodation, I have failed to ascertain. In a note from Allen and the Mathers, dated only a month before, they refuse to take part in this solemnity, 'lest,' say they, 'our joining with you in such an action be interpreted as an approbation of the miscarriages, which, both before and since the publication of the said *Manifesto*, it seems to us that you are fallen into.'

The fourteen brethren who first formed the Church were Brattle, Thomas Clark, Cooper, Walker, Davis, Keen, Draper, Harris, Tuthill, Colman, Allen, and Kilby, of the undertakers, with John and Oliver Noyes. The brethren who joined it on the first communion day were Bannister and Pembroke, of the undertakers, with Nathaniel Oliver, John George, William Pain, John Chip, and John Kilby, sen.; and the sisters, Mary Tuthill, Rebecca Taffin, Mary Mico, Mehitabell Cooper, Lydia George, Sarah Bannister, Jane Pembroke, and Elizabeth Royall. The pastor of the Old South Church, who has kindly searched his books for me, informs me that Davis, Walker, Kilby, Oliver Noyes, Oliver, John and Lydia George, and Mehitabell Cooper, were from that church, and Brattle from that congregation, where he owned the baptismal covenant in 1680. Pembroke was a member of the First Church. Besides these, all the first female communicants, and Draper, Bannister, and Chip, among the male, are marked as having been before church members, but I have not been able to find their names on the register of any church in the town,—a circumstance for which I am at a loss to account. John Colman was probably from the Second Church. The names of Draper, Royall, and Tuthill, occur in the records of the First, and those of Clark, Davenport, Harris, Keen, and Palmer, in those of the Second.'

Clark, whose daughter Dr. Colman married, is called, in the dedication to his sermon preached on a day of prayer in behalf of the children of the Church, its 'first benefactor.'—In the fifth volume of the Historical Collections is preserved a '*Full and Candid Account of the Delusion called*

Witchcraft, which prevailed in New England; and of the Judicial Trials and Executions at Salem in the County of Essex for that pretended Crime, in 1692. *Written by Thomas Brattle, F. R. S.*' It is a composition highly honourable to the writer,—manly, sensible, and humane, besides being exceedingly well written. The undertakers are called by Pemberton, in his letter above-mentioned, 'men of repute and figure.' In a letter of Oliver Noyes to Colman, he says, 'their methods (in my own private thoughts) have been regular, having first applied themselves to the governour and council, and assembly, and selectmen of Boston, with their unanimous approbation, as also acquainting the ministers at their meeting after lecture; and, though they did not apply themselves to any particular minister for advice, as some few have resented harsh—yet, to my thoughts, they had some reason, being about to depart from some customs that some of them pretend to be fond of; and for that reason, perhaps, they denied to join with them in a fast they had appointed to implore peace, love and success in their design.'

(7.) p. 10. Mr. Adams was first engaged for a year, by an unanimous vote, in June, 1701. He was settled in New London in 1709, and lived till 1753. He published several sermons.

(8.) p. 10. According to Allen, that eminent man Dr. Barnard of Marblehead 'was employed for some time as an assistant to Dr. Colman.' This does not appear from the records.

(9.) p. 11. Mr. Cooper was invited to the pastoral care August 16, 1715, preliminary votes having been passed at the first publick meeting of the whole congregation the month before. 66 votes were given, of which 60 were in his favour. Having represented, 'that he feared, if he should immediately engage in a course of constant preaching, it might hinder him too much in his preparatory studies,' he continued to preach but once a fortnight for some months. At his ordination, Dr. Colman preached the sermon, from 2 Tim. ii. 1. 'It has been usual,' he says, in the preface, 'for the person who is to be ordained himself to preach. This practice has, of late years, been much complained of by our young ministers, as a great impropriety imposed on them. In which opinion I concur, and was therefore willing to relieve Mr. Cooper, and to assign him a more proper part and service, which he also chose. This, also, is new with us. But we had the satisfaction to see it highly approved,' &c. This 'more proper part and service,' which was introduced between the sermon and the consecrating prayer, and afterwards published with the former, was a detailed exposition, by the candidate, of his views of the Christian system

and the pastoral office, in answers to four questions propounded to him by Dr. Colman.

The sermon contains a hint, from which some judgment may be formed concerning the amount of parochial duty, considered reputable in those days. 'I have already led you through the greatest part of the congregation, but am sensible we have missed many, some of whom we know not where their habitations are, and should be glad to know them, that we may do our duty to them also.' Dr. Colman also extols Cooper, in his funeral sermon, as knowing 'where to find the poor and sick of the flock, when they sent their notes.' At the present day it would sound strangely for a minister to speak of missing many of his congregation, from not knowing where they lived, or to name it as for the credit of another, that he knew where to find the poor and sick. Cotton Mather is, in like manner, commended by his biographer, for thinking it 'his duty to visit the families belonging to his church; taking *one*, and sometimes *two* afternoons in a week for that purpose.' Nor was it the length of his visits that prevented their greater frequency; for 'he could seldom despatch more than *four* or *five* families in an afternoon, and looked on this work as laborious as any in all his ministry.' *Life, by Samuel Mather, pp.* 35, 37.

(10.) p. 11. The date in the text is an errour. Mr. Cooper died December 12, of apoplexy. He had been unwell a week before, but not alarmingly ill till the second day previous to his decease. The Lord's day after the funeral Dr. Sewall preached in Brattle Square from 1 Thess. iv. 14, and Dr. Colman from John xi. 35. The next Lord's day Mr. Prince preached from 2 Tim. iv. 7, and 'the rest of the ministers followed, in their course, preaching with great affection.'

(11.) p. 11. September 4, 1744, three gentlemen were requested to preach as candidates, besides Mr. Cooper, whom the pastor, at his discretion, was permitted to invite by a vote of 52 to 13. At a meeting, held December 31, 'a very full meeting of no less than 138 in number,' Mr. Cooper was chosen to the pastoral office by 116 votes.

(12.) p. 11. Dr. Colman began to preach the year after he took his bachelor's degree, and resided, for the most part, at Cambridge till he went abroad, two years after, 'having a strong desire to see England, and make improvement by what he could see and learn there.'* The vessel, in which he took passage, was taken by a French privateer, and he was carried to France, where, as well as afterwards in England, he met with various adventures, which are narrated at tedious length by his biographer. In

* Turell's Life of Colman.

England he formed friendships with many persons of note; among others with Elizabeth Singer, afterwards Mrs. Rowe, with whom he continued to correspond till her death.

During Dr. Colman's sole ministry in Brattle Square, 245 persons were received to full communion with the Church, viz. before the ordination of William Cooper, 97 men and 123 women; and in the interval between his death and the ordination of his son, 8 men and 17 women. From the first, the ordinance of the Lord's supper has been administered on the first Sunday of each month. In the first term of Dr. Colman's sole ministry 682 persons were baptized, and in the second, 148.

His salary was at first forty shillings a week. It was raised, the second year, to fifty, and, in 1708, to three pounds.

'On October the 12th, 1711, the old church being burnt down with a great part of the town,' the First Church was invited to worship with the Church in Brattle Square; and continued so to do till May 4, 1713.

'July 24, 1713, the Rev. Mr. William Brattle, pastor of the church in Cambridge, signified, by a letter, the legacy of his brother, Thomas Brattle, Esq. lately deceased, of a pair of organs, which he dedicated and devoted to the praise and glory of God with us, if we should accept thereof, and, within a year after his decease, procure a sober person, skilful to play thereon. The Church, with all possible respect to the memory of our deceased Friend and Benefactor, voted, that they did not think it proper to use the same in the publick worship of God.'

'July 4, 1715, Dr. Noyes proposed our using some better version of the Psalms; and Capt. Clark proposed that there might be a constant exposition of the Scriptures, after the reading of them every Lord's day. Both which matters, after some discourse of them, were left to further consideration, if need were.'

Dr. Colman was, from youth to age, a diligent student. He had, for the time, a good library, part of which he bequeathed to the Church. Though he modestly speaks, when chosen president, of his 'long disuse of academical studies,' he in fact never wholly renounced his classical pursuits. His Latin letters are written in a beautiful style, and he read Horace not long before his death. He composed with uncommon rapidity. One sermon, which is in print, and which took him an hour to pronounce, is stated by his biographer to have been written in a forenoon. He published upwards of eighty works, chiefly sermons, a catalogue of which is given in the Appendix to his life. At a time when such honours were very scantily distributed, and not at all by our own colleges, he received a diploma as doctor in divinity from the University of Glasgow. In what esteem he was held by his own college, may be gathered from the notice taken of him by President Holyoke, on the day of Commencement after his death, in which it is curious that the President has occasion to allude to him in

connexion with Mr. Gee, as Dr. Chauncy had done in the letter to which I allude in the text,—but with a quite different result. The President names Mr. Gee with other clergymen deceased during the year, and goes on to say, quibus omnibus, egregié licet ornatis, virum vere reverendum Benjaminem Colman *longe præcellere*, *nemo* non facile confitebitur.

Dr. Barnard of Marblehead, in a letter to Dr. Stiles, dated 16th October, 1767, (Hist. Coll. X. 169,) calls Colman 'a most gentlemanly man, of polite aspect and conversation, very extensive erudition, great devotion of spirit and behaviour, a charming and admired preacher, extensively serviceable to the college and country, whose works breathe his exalted, oratorical, devout, and benign spirit; an excellent man in spirit, in faith, in holiness and charity.'

Of his manner as a publick speaker, his colleague says, in an unpublished funeral discourse, 'he never delivered a sermon but we saw how perfectly he understood the decorum of the pulpit; and the gravity and sweetness at once expressed in his countenance, the musick of his voice, the propriety of his accent, and the decency of his gesture, showed him one of the most graceful speakers of the age.'

'He was a good master of address, and carried all the politeness of a court about him. And, as he treated mankind of various degrees and ranks with a civility, courtesy, affability, complaisance and candour scarce to be equalled,—so all but the base and mean showed him a high degree of respect and reverence, love and affection. Particularly men of figure and parts of our own nation and foreigners, whom he failed not to visit upon their coming among us, greatly valued and admired him.—It has been said, perhaps not without some seeming grounds for it, that he sometimes went too far in complimental strains, both in word and writing; but, if he did, such flights took their rise from an exuberance or excrescence of the before-mentioned homiletical virtues. He took a sincere pleasure in the gifts of others, and had a natural proneness to think favourably of all men, and construed every thing in the most candid sense.'* 'He loved and honoured good men of every denomination, how much soever they differed from him in some peculiar sentiments, circumstantials and modalities.' 'To his relations by consanguinity and affinity, he was singularly affectionate and kind.' 'He was also a sincere and useful friend to all such as he professed any friendship to, and extended his benevolence and beneficence to their friends.'† 'He was an example of patience, and instead of revenging injuries, (when it was in his power,) he laid himself out to do all the kindnesses he could to his adversaries.' Yet 'his natural temper was quick and hasty; and he had the infirmities as well as sanctity of an Elijah.‡

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* Ibid. p. 183. † Ibid. p. 215. ‡ Ibid. p. 221.

His services were much sought by individuals and churches in the office of a peacemaker. Several letters, written and received by him on such occasions, remain, and show the confidence which was placed in his moderation and wisdom.—In 1740, some apprehension, it seems, was felt, of *a breach among the ministers and in the lecture*, occasioned by two sermons, one preached by Mr. Hooper of the West Church, the other, probably, by Dr. Chauncy. Dr. Colman, as usual, was employed to heal the schism. There is a note from him to Dr. Chauncy, requesting, for himself and the three other senior ministers, an interview with that gentleman 'for a free brotherly discourse.' No answer is preserved, and it does not appear what reception the proposition met. From an amicable correspondence, which took place, at the same time, between Dr. Colman and Mr. Hooper, it appears, that the matter of suspicion was some views, which had been advanced concerning the justice and mercy of God,—very probably the rudiments of the system, which Dr. Chauncy afterwards expounded at length.—Mr. Hooper, in 1746, left his society and became rector of Trinity Church. Dr. Colman records the baptism by him of two children 'at Mr. Hooper's, on his desertion.'

Besides his numerous letters on publick concerns, he maintained an extensive correspondence of friendship with eminent individuals at home and abroad, among whom were Dr. Hoadly, Dr. Watts, and Dr. Kennett, bishop of Peterborough. A complimentary letter from him to Bishop Hoadly, then of Bangor, occasioned by the publication of his Common Rights of Subjects, is preserved in the MS. volume, to which I have referred, as also a letter from London, in which Gov. Belcher informs him of the circumstances of his appointment to the chair of the commonwealth. I have been told, that a manuscript volume, containing letters which passed between him and Dr. Watts, was missing from the library of the Historical Society, at the time of the controversy occasioned by the election of Dr. Ware to the divinity chair in 1805, and has never been recovered.

'If any should inquire concerning the person of Dr. Colman'—'his form was spare and slender, but of a stature tall and erect above the common height; his complexion fair and delicate, his aspect and mien benign and graceful; and his whole appearance amiable and venerable. There was a peculiar flame and dignity in his eye, which he could soften and manage with all the beauty and force of oratory, but still natural, and without the least affectation.—And his neat and clean manner of dress, and genteel, complaisant behaviour, politeness and elegance in conversation, set off his person to the best advantage.'*

'He was of a tender constitution from his birth,'† and 'when he

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* Ibid. p. 231. † Ibid. p. 1.

pronounced the publick oration in taking his master's degree, his thin and slender appearance, his soft and delicate voice, and the red spots in his cheeks, caused the audience in general to conclude him bordering on a consumption, and to be designed but for a few weeks of life.'* 'His tender constitution and often infirmities, together with many sudden and threatening shocks on his health by acute diseases, were earnest and quickening mementos to him of his frailty and mortality.'† By strict regularity of living, however, he retained sufficient health for his life and labours to cease together. He preached the Lord's day previous to, and rose as usual on the morning of his death.

His family is extinct. John Dennie, whom Turell calls, in his biography, 'the only lamp the doctor left burning in his house at his decease,' died childless. The late Mrs. Ward, wife of Rev. Ephraim Ward of Brookfield, was a grandaughter of John Colman, brother of the doctor.

(13.) p. 12. To say as much as this of Cotton Mather, is certainly to do him no injustice. That he had great application and a wonderful memory, there is of course no disputing; but I apprehend that he cannot be said to have possessed any faculty besides that of memory in remarkable strength. Like most other persons of such comprehensive pretensions, he was extremely inaccurate. No one, probably, now relies on his historical writings as authority, when they are unsupported by other evidence. His estimation of his own importance was also altogether unreasonable. At two different vacancies in the presidency of the college, he kept fasts to seek direction in the course which he should pursue when appointed to that office. Many of the representatives favoured his claim; but the corporation four times passed him by, and chose more competent men. While Leverett was president, the Mathers seldom attended the overseers' meetings, and Cotton Mather was never of the corporation.

We have seen how the ministerial intercourse between Cotton Mather and Dr. Colman began. The dispute does not appear to have left any permanent resentment in the mind of the latter. His funeral sermon, from Gen. v. 24, not only breathes a most affectionate and noble spirit, but one is inclined to think, that its panegyrick would have been more qualified, had not the author feared, that their former relation might bias him to do Mather less than justice.

(14.) p. 12. In his funeral sermon upon William Cooper, than which nothing can be more affectionate, he says, 'if in any particular point I could not act with him, yet he evidently appeared to me to act, as he professed, as *of sincerity*, in the sight of God, and as his conscience com-

* Ibid. p. 3. † Ibid. p. 224.

manded him.' Good men are apt to think the times in which they live degenerate. Colman says, in his sermon just quoted, 'It is a time of decay. Let us, therefore, the rather be strengthening the things that remain and are ready to die;' and, in his address in that sermon to candidates for the ministry, 'Your times are like to be harder than ours, more loose and careless, more evil and trying.' And again, in his sermon on the general fast, March 22, 1716: 'We are sadly on the decay as to serious piety and vital religion. We have lost our first love, life, and zeal. Our fathers, where are they,—their spirit of devotion, their sobriety and temperance, their godliness and honesty? Sensuality, worldliness and pride are grown up in the place of these,—profaneness, lukewarmness and hypocrisy, selfishness and unrighteousness.'

(15.) p. 12. Dr. Colman was frequently employed by the general court in draughting letters and addresses, and held extensive correspondence, upon the affairs of the colony, with the governours and agents, and with dissenting gentlemen in England. He also wrote several addresses to the king and ministry, in behalf of the clergy of Massachusetts. He was, it seems, 'blamed by some for interfering at all with civil and secular matters. But,' asks his biographer, 'must a person, who knows well the interest of his country, and is capable of serving it, and saving it too, when sinking, be silent only because he is a minister? Is he nothing else? Is he not a subject of his prince, and a member of the commonwealth?'

He was very active in introducing the practice of inoculation for the small pox. 'Of 5889, who took it in Boston' in the year 1721, '844 died. Inoculation was introduced upon this occasion, contrary to the minds of the inhabitants in general, and not without hazard to the lives of those who promoted it, from the rage of the people.'* Professional and religious bigotry combined to oppose it. A bill to prohibit it passed the house of representatives, and was only stopped in the council. The practice was however persevered in by Dr. Boylston, who was manfully defended by Mather and Colman. The latter published, in 1721, *Some Observations on the New Method of receiving the Small Pox by ingrafting, or inoculating*, dedicated to President Leverett. There is a curious example of the spirit, which this dispute elicited, in a sermon preached in London by Mr. Mussey in 1722, and reprinted in Boston. The text is Job ii. 7, and the doctrine, that Satan was the first inoculator.

Dr. Colman published a pamphlet in 1719 in favour of the erection of a market-house, a measure which, at that time, and until several years after, when one market-house was destroyed, and the two others injured by a mob, occasioned much excitement among the citizens.

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* Hutchinson's History, II. 247.

(16.) p. 12. I SUPPOSE the college is not more indebted to any other man than to Dr. Colman. While a fellow, he appears to have been chiefly relied upon for the performance of the most important of the duties incident to that trust. 'The most remote step,' says he, 'to sap and undermine our college, I would carefully observe, and instantly and openly oppose, and have made it the business of my life to do so, with caution and courage.' No opportunity to promote its welfare, by means of his influence with others, was lost. Samuel Holden, governour of the bank of England, was son of Mrs. Parkhurst, in whose family Colman was a guest while in that country. In his funeral sermon, delivered before the government, at the Thursday lecture, he says, that he received from Holden, at different times, near £5000, New England currency, for charitable uses. After Holden's death, his daughters built the chapel at Cambridge, which bears their name. The benefactions received by Dr. Colman for the college, from Thomas Hollis, were reckoned by him at £5400. Besides a supply of Greek and Hebrew types, and valuable additions to the library, he founded ten scholarships, and the professorships of divinity and natural philosophy, and furnished an apparatus for the use of the latter.

In a letter to the bishop of Peterborough, soon after declining the office of president, Dr. Colman says, 'I am not well in the opinion of our house of representatives of late years, on whom the president depends for his subsistence; and they could not have pinched me without the chair's suffering with me, which I could by no means consent it should do for my sake. As for the catholick spirit, which makes your lordship wish to see me in that honourable station,—it is the very spirit of our college, and has been so these forty years past; and if I have ever shone in your lordship's eyes on that account, here I learned it thirty years since; and when I visited the famous universities and private academies in England, I was proud of my own humble education here in our Cambridge, because of the catholick air I had there breathed in.'

He also procured many valuable books for the library of Yale College. When that society received the *Dean's bounty*, he was alarmed lest the benefaction should be coupled with conditions adverse to the purity of the churches, and wrote letters to the rector and some of the trustees, cautioning them to beware of making concessions to Episcopacy. In one of these letters, he inquires concerning the truth of a report, that Arminianism had gained ground in that college.

(17.) p. 12. THE proposal for this contribution, directed to 'the ministers and churches of Christ, through this and the neighbouring provinces,' was found among his papers, labelled *My own*. The plan was, for 'every particular church' to provide, from collections at the annual fast and thanksgiving, and from 'private communications,' 'a constant and

ready fund for uses of piety and charity, as they may see occasion.' This fund was to be 'lodged in the hands of the deacons of each of the churches where it is gathered, or whomsoever the church shall appoint to that trust,' and the 'first and main intention' of it to 'be the propagation of religion in ungospelized places; and the dispersing bibles, catechisms, and other instruments of piety among the poor.'

(18.) p. 13. The second of Dr. Colman's three marriages was with the widow of Pres. Leverett. His biographer is as reserved concerning this connexion, as he is warm in his eulogies of the other two. None of Dr. Colman's children survived him. His only son died in infancy, and his oldest daughter, to whom he was tenderly attached, twelve years before himself. The misconduct of another daughter was the great affliction of his life.

(19.) p. 14. The overseers approved the election of Dr. Colman for president by a unanimous vote. The reference in the vote of the representatives to 'this being a matter of great weight and importance, especially to the establishment of the churches in this province, as well as to the college,' seems to point to Dr. Colman's heterodox views of church order as the cause of their opposition. In the course of the debate he was however declared to be 'a man of no learning compared with Dr. Mather,' who was the popular candidate.

(20.) p. 15. In 1741, eighty-five persons became communicants with the Church in Brattle Square, and in 1742, forty-two. An anonymous writer of the time says, in reference to Cooper's preaching, 'that pulpit, which had been consecrated by the *first sermon* of the glorious itinerant, has echoed nothing ever since but his praise and the glory of his work.' If this was accurate, the first sermon must have been preached at a lecture, as Whitefield says, in one of his letters to Dr. Chauncy: 'I was but three Lord's days in Boston. The first I heard the Rev. Dr. Colman in the forenoon, notwithstanding he asked me to preach after he was up in the pulpit, and had finished the first prayer. I would also have been an auditor in the afternoon, had not Mr. Foxcroft pressed me to preach for him.' Mr. Ashley, against whom Cooper wrote for preaching a sermon in the latter's desk reflecting on the disorders of the times, after referring in his reply to the alleged dissatisfaction of some of his hearers, adds, 'these are not half the number of those who heard me and gave me thanks.' That Dr. Colman was believed to be of their mind, is hinted by the anonymous writer above referred to, in another pamphlet. Mr. Cooper, he says, gives no account of his colleague's 'opinion of this sermon, though he was present at the delivery of it. But the reason of this may be easily guessed; for the doctor has given too many proofs

of his good sense and fine taste, to leave room for the world to doubt of his sentiments in this matter.' Dr. Colman wrote, in a letter to Mr. Williams of Lebanon, 'It is, at this day, enough to make the heart of a sober and considerate Christian bleed within him, to hear of the sore rents and divisions made by Mr. Davenport and others in a great number of towns and churches throughout our provinces. Almost all on Long Island are thus broken to pieces, and so are many in Connecticut, and with us of the Massachusetts to a sorrowful degree.' And, in his sermon at the ordination of S. Cooper, he expresses his 'wish before God and in his fear, that those among ourselves, who have of late years taken upon them to go about exhorting and preaching, grossly unfurnished with ministerial gifts and knowledge, would suffer those words of the Lord, [Jeremiah xxiii. 31, 32,] to sink deep into their hearts, to check them in their bold career, and blind censures of many faithful pastors, into whose folds they are daily breaking, and because of the mildness of our spirits towards them, seem to grow the more bold and fierce. And it were greatly to be wished, that people would beware of such straggling, illiterate teachers, and avoid them, in whatever appearances of sheep's clothing they may come.' Cooper's feeling on the subject appears from the following extract of a preface written by him for a sermon by Jonathan Edwards, about a year after the revival began: 'If any are resolutely set to disbelieve this work, to reproach and oppose it, they must be left to the free, sovereign power and mercy of God to enlighten and rescue them. These, if they have had opportunity to be rightly informed, I am ready to think, would have been disbelievers and opposers of the miracles and mission of our Saviour, had they lived in his day. The malignity, which some of them have discovered, to me approaches near to the unpardonable sin; and they had need beware, lest they indeed sin the sin which is unto death.'

(21.) p. 15. Mr. Cooper was a native of Boston. His father died when he was very young. His mother was called by Colman, in his sermon upon her death, 'the woman that one would have wished to be born of.' He was graduated in 1712, and chosen president in 1737. The following extract from the overseers' records relates to his election:

'At an overseers' meeting at the college, 4th May, 1737,

'The forenoon was spent in prayer.

'P. M. The overseers, having given their advice to the corporation by a Latin speech made by the governour about the general qualifications of a president, the corporation withdrew.

'The corporation, returning to the overseers' board, informed them, that they had endeavoured to come to the choice of a president, but could not then come to a decisive vote, and therefore thought it needful to take some further time to deliberate on that affair, and hoped, the honourable and reverend overseers would agree with them in that their thought; and then

the corporation withdrew. And, after some time, the overseers sent for the corporation, and told them, that they expected the corporation would present their choice of a president to them at their next meeting, which would be the 26th instant.'

'At an overseers' meeting, at the council chamber, Boston, 26th May, 1737,

'Two votes of the corporation, respecting the choice of the Rev. William Cooper to the office of president of Harvard College, were read at the board.

'Whereupon immediately there was read a letter from Mr. Cooper to the overseers, in which he said, that "having been informed by a message from the reverend corporation of the college of his election to be president of that society, and that the said election was this day to be presented to the board of overseers, and being unwilling that the honourable and reverend board should have any needless trouble given them, or the settlement of the college be at all delayed on his account, he took this first opportunity wholly to excuse himself from that honour and trust."' President Holyoke was soon after elected.

'I am a witness,' says Colman, in his sermon at Cooper's funeral, 'to his early, serious and steady inclinations to serve God and his generation, by his holy will, in the work of the ministry; and that in his childhood he was in this a Timothy, that he knew the holy Scripture and studied his Bible, that he might be made wise to salvation.' 'On the day that he heard the first sermon that was preached in this house, being then but seven years old, he set himself to read like me as soon as he came home; and I ought to thank God if I have served any way to the forming him for his since eminent pulpit-services, and in particular his method of preaching Christ and Scripture: So a torch may be light at a farthing candle.' 'His profiting at school and college was remarkable, like his diligent study.' 'He came out at once, to a very great degree, a perfect preacher, when he first appeared in the pulpit at Cambridge, as Mr. President Leverett at the time observed to me.' 'With what light and power (by the help of God) he has since continued to preach the doctrines of grace, with the laws and motives of the gospel, is known to you all.' 'His sermons were well studied, smelt of the lamp, and told us how well his head and heart had been labouring for us from week to week; and how intent his mind and desire was, so to speak to us in the name of God, and from his oracles, as might best inform our minds, strike our affections, and enter into our consciences. But when he led us in prayers and supplication, praises and thanksgivings to God, in one administration and another, more especially of the sacraments of the New Testament, baptism and the Lord's supper; then his eminence appeared, in such a flow, propriety and fulness, as could not but often surprize the intelligent worshipper, and bear away the spiritual and truly devout, as on angels' wings, toward heaven. He came near to the throne,

and filled his mouth with arguments.' 'In the pulpit and out of it, he was, like Phinehas, zealous for his God, a faithful reprover of sin, and earnest to make atonement for it.' 'He neither sought glory of men, nor feared the faces of a multitude, nor did the contempt of families terrify him: He was endowed and formed to lead, advise and execute; and indeed was not easily turned. He thought, judged and fixed, and then it was hard to move him. God pleased greatly to own his ministry, publick and private, for saving good to souls, and gave him many seals of it, more especially (as he judged) of late years, in whom he had much joy, and they a vast honour and reverence for him.' 'He is gone from us in the prime of life and usefulness, while his strength was firm, promising many more years of service.' 'I can truly say, (as I said in tears over the dear remains on the day of its interment,) that, had I the like confidence of my own actual readiness to be offered, I had much rather, for your sake and the churches' through the land, have chosen to die in his stead, might he have lived to my years, and served on to the glory of God.'

In the letter quoted page 13, Dr. Chauncy characterized Mr. Cooper as 'a good preacher, eminently gifted in prayer, and a man of good understanding, though not endowed with a great deal of learning, or an uncommon strength in any of his powers.'

Mr. Cooper published, in 1721, a very spirited and judicious pamphlet in the controversy respecting inoculation for the small pox.

The following is the most complete list I have been able to make of his other publications:

A sermon on the incomprehensibleness of God. 17—
———— shewing how and why young people should cleanse their way. 1716.
———— addressed to young people on a day of prayer, March 5, 1723. 'God's concern for a godly seed.'
———— on the death of John Corey. 1726.
Blessedness of the tried saint. 1727.
A sermon on early piety. 1728.
———— on the reality, extremity and absolute certainty of hell tor ments. 1732.
———— on the death of Lieut. Gov. Tailer. 1732.
———— on the death of Moses Abbot. 1734.
———— at the ordination of Robert Breck at Springfield. 1736.
———— on winter. Concio Hyemalis. 1737.
———— on the death of the Rev. Peter Thacher. 1739.
The doctrine of predestination into life explained and vindicated, in four sermons. 1740. Reprinted in London, 1765, and in Boston, 1804.

A sermon delivered on the day of general election. 1740.

——— from Luke xvii. 34, 35, 36, preached at the Old South church. 1741.

Two sermons preached at Portsmouth, N. H. 1741.

Mr. Cooper was moderator of the council when he preached the ordination sermon at Springfield. The occasion was attended with great excitement. Mr. Breck was obnoxious to the Hampshire Association, being accused, among other things, of denying the authenticity of 1 John, v. 7, and of maintaining, 'that God might, consistent with his justice, forgive sin without any satisfaction;' 'that, upon supposition that the decrees of God were absolute or unchangeable, he saw no encouragement to duty, seeing then, let men do what they could, or neglect, it could not alter their condition;' 'that it was unjust for God to punish men for not doing what was not now in their power;' and 'that the heathen that lived up to the light of nature, should not be damned for want of faith in Christ.' He however satisfied the Boston ministers of his orthodoxy on these points, and three of them, Messrs. Cooper, Welsteed, and Samuel Mather, with Mr. Cooke of Sudbury, and three ministers of Hampshire, composed the council for his ordination, which met October 7, 1735. While they were hearing the charges against Mr. Breck, three justices came from Northampton, and, at the instance of the disaffected in Springfield, and their advisers, signed a warrant 'to apprehend that part of the council, that did not belong to the county of Hampshire.' In consequence of the misgivings of one of them, it was not served; but Mr. Breck was apprehended while before the council, and taken to Connecticut 'to answer to such things as should be objected to him.' He was released the following day. The council, after reading, on the next Sunday, a result, 'advising the first church in Springfield to continue their regards to him,' adjourned to meet in Boston ten days after. The business came into the general court, upon the complaint of the parish, and, it having been decreed by the representatives, after a long hearing, that the council was regularly constituted, the ordination proceeded January 26.

The dispute led to a *Narrative of the Proceedings of those Ministers of the County of Hampshire, &c. written by themselves*, which was followed, the same year, by a pamphlet of nearly a hundred pages, entitled an *Examination of, and some Answer to a Pamphlet, entitled a Narrative, &c.* and this, in 1737, was answered in a *Letter to the Author of the Pamphlet, called an Answer to the Hampshire Narrative.* The *Examination, &c.* is assumed in the *Letter* to be written by Mr. Cooper. If he wrote it, he did few things more honourable to him. It well expounds the true doctrine concerning the rights of churches, the constitution of councils, and the impropriety of interference on the part of associations. It speaks of the

Hampshire ministers as *Presbyterian ministers*. 'They were inquired of,' it is said of the Springfield church, 'whether they had, by any vote, obliged themselves to refer their concerns only to the ministers and churches of that Association. And they declared, No; that, though such a vote had once been projected in the Association, and offered to the churches, and some of the churches had been brought into it, yet, that this church of Springfield, and some others in the county, had refused it.' The authors of the *Letter* say: 'Though now, possibly, your heat of spirit, and contempt of us, may forbid any self-reflections, yet will it always be a comfort to you to think, that you have obtained the victory, and got your will in this case, and have been the instrument of rending the religious state of this county, that before always flourished in an undisturbed and happy union, our religious affairs being, with peace and love, and general consent, managed within ourselves? Will you always be glad, that you have broken up that order, that has hitherto been maintained among the ministers of the county, for the preservation of the purity of doctrine among us, and have laid us under an incapacity for defending ourselves any more from encroaching errour, by opening a door, that candidates for the ministry amongst us may go where they will for their judges and approvers?'

During the joint ministry of Colman and W. Cooper, baptism was administered to 1721 persons. The greater part of these were infants, who were generally baptized a few days, and often a few hours after their birth, but very rarely in private. During the first years, several adults were baptized, among whom I observe the name of one of the *undertakers* of the church, and another person, named Peregrine White, who was eighty-four years old. The habit of the colleagues was to alternate by months in the administration of this ordinance, till March, 1738, when Dr. Colman records, 'Henceforward I take the forenoon exercise, and leave the baptisms (as at times of late I have done) to Mr. Cooper.' Baptism was sometimes administered by a neighbouring minister.—Within the same period, 668 persons were received to full communion, viz. 222 men, and 446 women. The period of most rapid increase, was in the year 1728, 'after the earthquake,' as is particularly recorded. In January of that year 27 joined the Church, in February 16, and in March 17. The excitement was extensive. Hutchinson says, Hist. II. 327, 'There was a very general apprehension of danger, of destruction, and death; and many, who had very little sense of religion before, appeared to be very serious and devout penitents; but, too generally, as the fears of another earthquake went off, the religious impressions went with them, and they, who had been the subjects of both, returned to their former course of life.'

March 8, 1718, it was voted, to appropriate to the poor one half of the sums contributed monthly by communicants, provided this half did not

exceed ten pounds annually; 'the other to be applied to the further supply of the communion table with plate.'

In 1720 was instituted 'a monthly lecture to be held the afternoon of every Friday before the administration of the Lord's supper,' and supplied by the pastors of the First Church, and of the Church in Brattle Square. March 4, Dr. Colman preached the first sermon at this lecture, from Exodus xxiv. 9, 10, 11. It has been maintained to the present time.

February 10, 1723. The Church voted 'the keeping of a day of prayer for the effusion of the spirit of grace upon the children of the flock, and the first Tuesday in March was fixed on for the time.' The sermons of both pastors on that occasion were printed.

'December 26, 1736. The Church were informed of the desires of Joseph Rix, Samuel Sprague, John Pierce, to be dismissed from their relation to us, in order to their embodying with brethren from other churches, for the worship of God in New Boston, and their prayer was granted, and the next day the pastors gave them letters of dismission.' This is the only instance, which I find recorded by either of my predecessors, of such a vote being passed by the Church.

A weekly Tuesday evening lecture was set up October 21, 1740. In his sermon on that occasion, from Isaiah lx. 8, Dr. Colman is lavish in his praise of Whitefield. No notice is taken of this lecture in the records, except that Dr. Colman incidentally mentions, that Cooper was present at it the Tuesday before his death. It was kept up as late as January 30, 1750, as there is a published sermon of Foxcroft, which was preached there at that time. It has not been maintained within the memory of any of the Society, with whom I have conversed.

'September 10, 1739. A committee appointed,' the preceding year, 'to consider of a change of version of the Psalms, made their report in the negative, that at present they could not advise to any new version.' 'Soon after, the committee met, and applied to our good brethren, Mr. Macom and Mr. Johnson, and prevailed with 'em to sit together, and lead us in the ordinance of singing.'

For several years the 'prudentials' of the Society were managed by the undertakers. 'July 4, 1715, was the first publick meeting of the whole congregation,' the object of which was to take measures towards obtaining a colleague pastor. In 1721, in the 'time of distress by the small pox, and upon the removal of many out of the town,' there was a deficiency in the voluntary weekly collections, which were made for the support of the ministry. A committee was accordingly appointed 'to treat with the proprietors of the house, about applying part of the money in their hands.' This the proprietors reluctantly consented to do, conceiving it better, as they said, 'that the aforesaid money be kept in bank for the defraying of all contingent charges, that will necessarily and frequently arise on the house; and that, upon every occasion, we may not be put to the trouble of

calling the congregation together to raise the money, in a method yet to be contrived and agreed upon; that while the grass grows, the steed starves.' From this time, a committee, consisting of a treasurer, and from four to six others, was annually chosen 'for the managing the affairs of the house, pews, &c.'

When Mr. Cooper was 'about to marry,' the Society voted, that his salary be three pounds five shillings a week; that his 'firewood be allowed him,' and that he 'be allowed a house to dwell in.' In 1725, the salaries of the colleagues were fixed at four pounds a week each, and 'the congregation were pleased also to vote Mr. Colman thirty pounds this year for house-rent; being the first house-rent ever allowed to him, at the end of twenty-six years.' In 1730, the salaries were raised to six pounds, and, in 1742, to eight pounds a week, 'besides wood and house-rent as in the years past.' 'Considering the fall of money and the dearness of provisions,' extraordinary contributions were also made, from time to time, for the pastors.

The contributions for the poor, customary with us upon the days of annual thanksgiving and fast, began to be taken in 1726. For several years they were directed, from time to time, by a special vote, and the sums collected were sometimes appropriated to meeting the expenses of the Society. These were still defrayed by voluntary contributions on the Lord's day, which often fell short. In 1732, a vote passed to inform the pew-holders, 'that it is expected, that every one, that has a pew below, contribute, at least, half a crown every sabbath, and they that have pews in the gallery, each one, at least, eighteen pence.' The evil still remaining, it was voted, four years after, 'that, for time to come, a subscription be made by every contributor, what he will annually give towards the support of the worship of God among us, to prevent any future annual deficiencies.'

(22.) p. 15. DURING the joint ministry of Dr. Colman and S. Cooper, 70 persons were baptized, and 11 became communicants, viz. 3 men and 8 women. In 1744, the salary of Dr. Colman was raised to £9 a week. In 1746, £10 a week was voted to each of the ministers, and £80 a year for house-rent. The collection for the poor on thanksgiving day, 1745, amounted to £172, and on fast day, 1746, to £132.

In the records, thus far, there is observable a great nicety in the application of titles. In the list of marriages, the appellations Mr. and Mrs. always correspond to one another. They are very sparingly used, and, as if justice had been at first withholden, through this extreme caution, they are, in some instances, inserted by a *caret*. In one place is found the singular combination of The Rev. Jo. Leverett, Esq.

(23.) p. 16. THERE was, perhaps, an intimation of Dr. Colman's wishes in a sermon preached soon after the death of his first colleague, in

which he said, 'God forbid that I should cease to pray for you, that *another Cooper* (I mean one like the deceased) be set over you in the Lord; a man of learning, parts, and powers, such as this place so much wants and calls for.' Mr. Cooper preached once a fortnight, from the time of his invitation till he was ordained. 'April 1st, 1746, he gave, in a sermon, a confession of his faith, to the general satisfaction of the audience.' The ordaining council consisted of the churches of Boston, Charlestown, and Cambridge. Mr. Webb prayed, Dr. Colman preached from Isaiah vi. 8, Dr. Sewall gave the Charge, and Mr. Prince the Right Hand of Fellowship. A discretion, which has since been understood to belong to the council, was on this occasion exercised by the congregation, who 'voted, at the request of the reverend pastor, Dr. Colman, that, in case he find himself disabled by the infirmities of age, or bodily weakness, to preside in the proposed ordination, pray, and give the charge, with the imposition of the hands of the presbytery, then that he be desired to request the Rev. Dr. Sewall, in the name of the Church, to preside and lead in that part of the solemnity.' Mr. Prince, however, spoke in his part of the service, of being 'directed by the reverend pastors and other messengers of the several churches, in council here convened.'

(24.) p. 17. As early as 1754, Dr. Cooper published the *Crisis*, a spirited and well written pamphlet, against the project of an excise, which was favoured by many of his friends, the Whigs, and, after being adopted by the representatives, met, for a time, an unexpected obstacle in the governour. Before and during the revolutionary struggle, Dr. Cooper contributed largely to the Boston Gazette and the Independent Ledger. He was in constant correspondence with our ambassadors, and other persons of note, in France, and on terms of confidential intimacy with the French officers in this country. In calling him, in the paragraph to which this note refers, 'the leading divine of his country and time,' it was not intended to claim for him a place above such men as Dr. Chauncy and Dr. Mayhew. But the peculiar character of the former, and the prejudices, which existed against the latter on the score of doctrine, prevented them from taking that place among the clergy, which was conceded to Dr. Cooper.

(25.) p. 17. Dr. Cooper was born March 22, 1725; baptized April 4th, following; and graduated in 1743, the year of his father's death. He lived at different times in a house on the south side of Cambridge Street, at the entrance of Bowdoin Square, now occupied by Dr. Spooner; in a house at the N. W. corner of Dassett's Alley, into which Dr. Colman had moved from State Street in 1715, and which, in 1769, was bought of Stephen Deblois by the Society for a parsonage, for £566.13.4; in the house in Brattle Square, opposite to the church, now occupied by Mrs.

Turell; and in the parsonage, in Court Street, where James Otis had before had his dwelling and office. A week or two before the battle of Lexington, he removed to Waltham or Weston, and remained in one or both of these places, often making visits to the camp at Cambridge, till the British evacuated the town. Though his death was at last sudden, he had been sick for some weeks. At his funeral, which took place on the afternoon of a monthly lecture, Dr. Clark preached from Acts xx. 38. The following paragraphs are extracted from the sermon:

'Justly should I incur the censure of his friends, and greatly should I injure the memory of Dr. Cooper, should I not say, he was a *peculiar ornament* to this religious Society. His talents as a minister were conspicuous to all; and they have met with universal applause. You know with what plainness, and, at the same time, with what elegance, he displayed the grace of the gospel. You know with what brilliancy of style he adorned the moral virtues; and how powerfully he recommended them to universal practice. When the joys of a better world employed his discourse, can you ever forget the elevated strains in which he described them? And his prayers,—surely they must be remembered, when his qualifications for the other duties of his office, and his many shining accomplishments are forgotten! If those, who constantly attended upon his ministry are not warmed with the love of virtue; if they are not charmed with the beauty of holiness; if they are not transported with the grace of the gospel; must they not blame their own insensibility? *Remember, therefore, how you have seen, and heard, and hold fast, and repent.*

'But the place, in which I now stand, was not the only theatre, on which he appeared with such applause. In private, also, he displayed his talents for the office he sustained. With peculiar facility could he enter into the feelings of others, and adjust his conversation to the particular state of their minds. He could *raise the bowed down, and encourage the feeble hearted.* In the house of mourning, he could light up joy. He could inspire those, who were approaching the shades of death, with Christian fortitude. And, by expatiating on the mercy of God, and the merits of a Saviour, he could revive those, who were ready to despair. Thus various and accomplished his character, how justly are you affected on this occasion!

'However, the people of his charge are not the only persons, who mourn this event. The death of their honourable pastor is a general calamity. It is severely felt by all our societies; and by that, in a particular manner, which has been so long united with this Church in a stated lecture. It is felt by this town, which gloried in him no less as a citizen, than a minister of the gospel. It is felt by the University, to whose honour and interests he was passionately devoted. The governours of that learned society will testify, how ardently he laboured to raise it to superiour

eminence ; and how he encouraged those sciences, the sweets of which he had so early, and so liberally tasted. His death will be lamented by this commonwealth ; and most sincerely by some of the first characters in it ; for with them he was intimately connected, and they distinguished him by every publick token of respect.

'In one word, his death will be a common loss to these American states ; for, as a patriot, he was no less celebrated, than as a divine. Well acquainted with the interests of his country, he constantly and ardently pursued them. But while, as a statesman, he discerned what would tend to our glory and happiness, as a minister of religion he prayed it might not be hid from our eyes. And you can tell with what fervour he offered up his supplications.

'I might now descend to the more ornamental parts of his character. I might display him as the familiar friend, and the entertaining companion. I might remind you of his correct and elegant taste ; and that most engaging politeness, which rendered him so agreeable in every private circle. But why should I aggravate a wound, which already bleeds too much? Why should I call up the pleasing image of a person, whom *you shall see no more ?*'

In an obituary notice, appended to the sermon, which was first published in the Continental Journal, and ascribed to the pen of the late Gov. Sullivan, it is said, 'The nature of his illness, which, from the first, he apprehended would be his last, was such as rendered him, some part of the time, incapable of conversation.—He had, however, intervals of recollection. At these times he informed his friends, that he was perfectly reconciled to whatever Heaven should appoint ; willing rather to be absent from the body and present with the Lord ; that his hopes and consolations sprang from a belief of those evangelical truths, which he had preached to others ; that he wished not to be detained any longer from that higher state of perfection and happiness, which the gospel had opened to his view.

'He declared his great satisfaction in seeing his country in peace, and possessed of freedom and independence ; and his hopes, that, by their virtue and publick spirit, they would shew the world, that they were not unworthy those inestimable blessings.'

The following are some lines from a *Monody*, which appeared in the Independent Chronicle of January 8, 1784:

'Tis done ! from earth th' illustrious prophet flies,
Cooper, the all-accomplish'd Cooper, dies !
That bosom, where benevolence abode ;
That form, where nature every grace bestow'd ;
That eye, where soft persuasion sweetly smil'd,
Illum'd the heart, and every care beguil'd ;

That tongue, which long, in virtue's cause, combin'd
Reason and truth, and eloquence refin'd,
Finished and fraught with all the sacred lore,—
Is cold—is lifeless—and must charm no more!
While the pure spirit, which the whole inform'd,
Glowed in the bosom, and the features warm'd,
Flown upward, free of elemental clay,
Explores new mansions in the fields of day.'

'Enlighten'd wisdom crown'd thy youthful head,
Fair science nurs'd thee, and the muses bred;
And taste, enamour'd, woo'd to vernal bowers,
And wreath'd, a favourite, with her choicest flowers;
While, pleas'd, religion to thy care consign'd
Her noblest aim, the bliss of human kind.
Yon hallow'd temple and thy flock forlorn
Now vainly seek thee on th' accustom'd morn;
The sacred morn, that usher'd holy days
All dedicate to pious prayer and praise.
When on those lips whole auditories hung,
And truths divine came brilliant from thy tongue,
Then did devotion beautifully climb,
In glowing pathos, and the truth sublime;
Extend to future worlds our wond'ring sight,
And ravish with ineffable delight.
Form'd to excel in each ennobled part
That burnish'd life, or humaniz'd the heart,
How did thy bright example recommend
The parent, partner, citizen and friend!
Warm in affection, wise with finished ease,
"Intent to reason, or polite to please,"
In private paths, in every publick line,
The best associate, statesman and divine!'

Dr. Cooper maintained an extensive correspondence in America and Europe. He was an active member of the Society for propagating the Gospel, and was one of the projectors, and the first vice-president of the American Academy of Arts and Sciences. The University of Edinburgh sent him a diploma of doctor of divinity. He was a useful friend to the College. When the library was burned in 1764, he was very active in procuring means to repair the loss, and was a fellow from 1767 till his death. The following extract from the minutes of the overseers, relates to his election to the presidency:

'At a meeting of the overseers, 10 February, 1774, Dr. Eliot presented the following vote of the corporation:

'"At a meeting of the corporation, 7 February, 1774, Dr. Winthrop having declined accepting the office of president, the corporation proceeded to bring in their written votes for a president, and it appeared, that the Rev. Dr. Cooper of Boston was chosen."

'The question being put, the said election was approved. Before the meeting was dissolved, a letter was sent from Dr. C. in which he wholly excused himself from engaging in the duties of the station, to which he had been invited.'

He published sermons:

On the artillery election day, 1751;
Before the Society for encouraging Industry, 1753;
At the general election, 1756;
On the reduction of Quebec, 1759;
At the ordination of the Rev. Joseph Jackson, 1760;
On the death of George II. 1761;
At the Dudleian lecture in Harvard College, 1775;
On the commencement of the new constitution of Massachusetts, October 25, 1780.

They are all compositions of very uncommon force and finish. The sermon on the commencement of the new constitution, may, perhaps, be reckoned the best, and the Dudleian lecture the most indifferent. In all of them, I remember but one or two expressions, which a minister of the class now called liberal might not have written. These occur in a compendious sketch of the Christian system, in the excellent discourse at the ordination of Mr. Jackson, and they are so general, that I know not whether they should be named as an exception. The peculiarities of orthodoxy are avoided where the subject seems to lead to them, and the only doxology, which I have observed to be used, is that, 1 Tim. i. 17, of which Unitarians are now left in almost unparticipated possession. 'His religious sentiments,' it is said in the obituary notice above quoted, 'were rational and catholick, being drawn from the gospel of Christ. In them he was ever steady, and, though a friend to the rights of conscience, and a free inquiry, he yet wished to avoid, in his common discourses, those nice and needless distinctions, which had too often proved detrimental to Christian love and union.'

Rev. William Cooper was twice married; to Judith Sewall, and Mary Foye, daughter of the town treasurer. Of his latter marriage, there was a posthumous child; a daughter, named Mary. She married Dr. Samuel Gardner of Milton, and had four children; a son, John, who married a

daughter of the late Treasurer Jackson; and three daughters, one of whom is the wife of John Amory, Esq. By his first marriage, William Cooper had three sons; Thomas, who died young; William, and Samuel; and one daughter, Judith. She married Dr. John Seaver, and William Rand of Kingston, and left a daughter, Lucy, and a son, William. Some of her descendants are now living in that place. Rev. William Cooper's son William was town clerk of Boston. He died December, 1809, at the age of eighty-eight. A son of his is living at Machias, Maine. Samuel Cooper married Judith, a sister of the late Dr. Bulfinch. He had two children, Judith and Abigail. The former married Col. Gabriel Johonnot, and died in Boston, leaving one son, Samuel Cooper, who died in Martinique, leaving four children, of whom I learn nothing. The latter, Mrs. Hixon, is now living, a widow, in Concord.

The following, in Dr. Cooper's hand-writing, is on a loose leaf on the files of the Church:

'Oct. 8, 1753. The Church and congregation met, according to adjournment; and the report of the committee, Mr. Dan. Greenleaf moderator, Mr. Lovell, &c. chosen the last meeting to consider if it might be proper to change the version of Psalms we now sing for some other, was read. The report as follows;——but inasmuch as there were but few brethren present, it was voted to defer the consideration of this report to the next meeting, on the first Monday in November; and the brethren present were desired to inform those that were absent of the committee's report; and to confer together upon this stead.

'Nov. 4, Lord's day. I notified the brethren of the Church and congregation of their meeting the next day, according to adjournment; mentioned the affair of the Psalms; and pressed a general attendance upon an affair so important, and that so much concerned every stated worshipper among us.

'Nov. 5. The report of the committee for the Psalms was read, and accepted. It was then motioned, that we did now determine what version to sing; and voted accordingly by a great majority.

'The pastor was then desired to give his opinion. He proposed the version of Tate and Brady, with an addition of Hymns from Dr. Watts and others, to be collected by a committee, which the Church should appoint for that purpose. The brethren, by a written vote, agreed to this. There were present 64 voters. For Tate and Brady's, with an Appendix, 51; for Dr. Watts's Psalms, 5; 8 did not vote.

'The brethren then chose the pastor, with a committee of eight, to prepare the Appendix, viz. Col. Wendell, Mr. D. Greenleaf, Mr. Hancock, Mr. Lovell, Johnson, Bowdoin, Deacon Parker, Wm. Cooper.'

With the exception of five baptisms in 1772, and one without a date, but recorded immediately after those by Dr. Colman, as having been ad-

ministered 'about this time,' all the information, which Dr. Cooper has left on the records of the Church, is comprised in less than twenty lines. It relates to the dedication of the new meeting-house, to the reception of a letter from the church of Bolton, and to Deacon Storer's resignation of his office. When Dr. Thacher succeeded, he made out such a record of marriages and baptisms as he was able from Dr. Cooper's interleaved almanacks. Of some years, however, (as 1751, 1764, and the years from 1778 to his death,) no record of either remains. The recorded administrations of baptism by Dr. Cooper, during his sole ministry, amount to 918.

In 1777, by the will of Lydia Hancock, the Society came into possession of the house and land in Court Street, since occupied by their ministers. The condition of the gift, which has of late been considerably canvassed, is as follows: 'that the minister, or eldest minister of said Church, shall constantly reside and dwell in said house during such time as he is minister of said Church; and in case the same is not improved for this use only, I then declare this bequest to be void and of no force, and order, that said house and land then revert to my estate, and I give the same to my said nephew, John Hancock, Esq. and to his heirs forever.' Mrs. Hancock also gave to the Church £100, the income to be annually appropriated to the relief of the poor. The Society voted to 'receive these pious, charitable, and generous bequests, with great respect and gratitude to the memory of that excellent woman, Madam Lydia Hancock, who was for many years a member of the Church in Brattle Street, an ornament to the Christian profession, and an amiable pattern of piety and virtue.'

A separate record of the proceedings of the standing committee has been kept since Aug. 27, 1763, and of the proceedings of the Society since Feb. 16, 1755. At the latter date, the necessary authority having been just given by law, a committee was chosen for the purpose of assessing a tax upon the pews. The standing committee of that year were 'empowered to use their discretion in making a demand of the taxes on the pews belonging to families gone to decay;' and 'desired to make inquiry after a deed, from Mr. Dassett to this Society, of the privilege of Dassett's Lane, and, when found, (if said deed gives power,) to set up a post with a lock in said lane.'

The committee 'to manage the temporal affairs of the Church and congregation' generally consisted of seven, eight, or nine persons, (most commonly eight,) besides the treasurer. In 1763, they voted to meet regularly five times in each year.

In 1755, Dr. Cooper's allowance was a provision of rent and fuel, with £2. 8*s*. a week, (lawful money, I suppose,) and 13*s*. 4*d*. a week, 'to procure help.' This was raised at different times (in addition to occasional grants) to £5, lawful money, a week, or an equivalent; which equivalent amounted, in 1780, to £360 a week in continental paper.

December 3, 1781, it was 'voted, that the deacons advise with the Rev. Dr. Cooper upon the number of Hymns annexed to Tate and Brady's Psalms, which may be occasionally used by the Society in Brattle Street in publick worship.'

Among the proceedings of the Society, after the death of Dr. Cooper, was the appointment of a committee, of which the late Gov. Sullivan and Judge Lowell were members, to select a volume from his sermons for the press. They were not, however, found in a condition to admit of it. At the funeral, Rev. President Willard, (who made the prayer,) and Rev. Messrs. Howard, Eliot, Eckley, Clark and Wight, of Boston, supported the pall.

(26.) p. 18. The old church was never painted, within or without. The tower and bell were on the west side, and a door on the south, opposite to the pulpit. The window frames were of iron. Upon the pulpit stood an hour-glass, which is described as having been a foot high, and enclosed in a case, which was either brass or gilt. This was among the articles, which, in the sale of the old house, were 'reserved for the use of the Society;' but I do not find, that it was used after the new house was occupied. The old pulpit, bible and bell, were given to Gov. Hancock, on the condition of replacing them with new ones in the new house. Beneath the pulpit were two seats for deacons, which, it seems, were afterwards thrown into one, as, in the record of such an alteration at the New Brick church, it is said to have been made 'as has been lately done at the Old North, and at Mr. Cooper's.' Before it were rows of free seats. The pews were square, and ornamented with the small railing upon the top, which is still seen in many of our churches. The highest number in a list of pews on the floor is 99. In 1766, it was voted, 'that two new pews shall be made in the meeting-house, on the floor, in the room of the *two back long seats*.' There were two galleries, each of them, probably, fitted with pews, as, in 1723, 'it was recommended to the committee to fill with persons proper the vacant pews in the galleries; that the negroes be directed to leave the back seats of the lower, and go into those of the upper gallery.' Some place seems to have been appropriated to children, as, at the same time, the committee were desired to 'dismiss Roger from looking after the boys, and provide some fitter person.'

(27.) p. 18. The building of churches was a less simple operation in those times than the present. This was engaged in as a very serious enterprize. 'At a meeting of the standing committee at Mr. Bowdoin's, Feb. 6, 1772, John Hancock, Esq. having put in a letter generously offering to contribute largely towards a new meeting-house,' the committee voted to call a meeting of the Society to consider the subject. At this meeting it was unanimously voted to take measures for the erection of a new house

of worship, and committees were appointed to procure subscriptions, and estimates of the cost. Subscriptions to the amount of £3200 having been received within a week, a building committee of twelve was appointed. The committee were 'of opinion, that the land belonging to the Society would not be sufficient to build a commodious house.' Gov. Bowdoin accordingly offered to give the Society his lot at the corner of Howard Street and Pemberton's Hill; but the matter being referred to them, 'it appeared, that there was a considerable majority for building on the old spot in Brattle Street,' and the offer was respectfully declined. On the last day of meeting in the old house, a contribution was taken, that those who had not subscribed might 'have an opportunity of giving towards the new building, if they see cause.' The old house was taken down, and the ground cleared, between May 14 and 18. Mr. Copely and Major Dawes presented plans for the new building. The former was rejected on account of the expense. The latter was adopted. June 23, the corner stone was laid by Major Thomas Dawes, the architect, 'in the foundation at the south-west corner of the house, having this inscription;

'June 23d,
1772.
S. Cooper, D. D.
Minister.

'The day after laying the corner stone, some of the committee, taking into consideration what was proper to be done with a stone taken out of the south-east corner of the foundation of the original building, having the inscription Benjamin Walker thereon, ordered the figures 1699 to be added thereto, being the year that the first meeting-house in Brattle Street was founded, and then the stone was laid in the foundation of the south-east corner of the new house.' 'The name of the Hon. John Hancock, Esq. was inscribed on one of the rustick quoins [of Connecticut stone] at the south-west corner of the new building.'

While the house was erecting, the building committee had their office in the south-east chamber of the house in Brattle Square, then occupied by Mrs. Turell, and now by Deacon Simpkins. By the autumn, they had exhausted their funds, and were largely in debt. A subscription for pews was accordingly opened, each subscriber advancing not less than £30. The house cost £8000. The most valuable pews were appraised at £50. When it was occupied, several remained unsold, and there was still a debt of £750 to the mechanicks, which was not paid off till the ministry of Dr. Thacher. Major Dawes did one half of the masons' work; and William Homer, Benjamin Richardson, and David Bell, the other. One half of the carpenters'

work was done by Benjamin Eustis and ——— Crafts; one quarter by Benjamin Sumner, jun. and James Sumner; and the other by John Stutson and Nathaniel Call, on an agreement 'that these two companies should proportionably admit William Flagg, James Robbins, Benjamin Sumner, Joseph Eustis and ——— Appleton to a part of the work at the same rate.' Capt. John Gore and Mr. Daniel Rae were the painters.

There were seventy-five 'free gift' subscribers. The most liberal subscriptions were those of Gov. Hancock and Gov. Bowdoin. The latter gave £200. The former gave £1000, reserving to himself 'the particular disposition of the sum, and the beginning and completing a mahogany pulpit, with its full furniture, a mahogany deacons' seat, and communion table, under his own direction,' and the providing for the accommodation of poor widows and others, belonging to the Society, who are reputable persons, and unable to furnish themselves with seats, &c.' In addition to this, he gave a bell. A temporary pine pulpit was first erected, that which was engaged by him of Mr. Crafts not being finished when the house was occupied.

Some approximation to an estimate of the size of the Society, at this period, may be made from the circumstance, that eighty-one voters are recorded by name to have been present at a meeting in 1773, and it is added, that there were several others.

In part of the years 1775 and 1776, a regiment or two of British troops were quartered in the church, a sugar-house which stood north of it, and other houses in the neighbourhood. Dr. Cooper was not seldom a subject of their notice in passing into the church at service time, while they were paraded in the square. Divine service continued to be performed till 'April 16, 1775, when, by the cruelty and oppression of an infamous administration, the congregation was dispersed, and the house improved as a barrack for the British soldiery, till, by a most remarkable interposition of Divine Providence, the troops were obliged to evacuate the town on the 17th March, 1776.' Gen. Gage had his head quarters in the house opposite the church. He told Mr. Turell, he had no fear of the shot from Cambridge, for his troops, while within such walls. The morning on which the British left the town, Deacon Newell and Mr. Turell went into the church, and quenched the fires, which they had left burning. A shot struck the tower the night before. It was picked up by Mr. Turell, and preserved by his family till the committee for making the late repairs had it fastened in the tower where it had struck.

When the British were about to occupy the church, Deacon Gore and Deacon Newell were permitted to case up the pulpit and columns, and remove the body pews, which were carried to the paint loft of the former. The soldiers defaced the inscription of Gov. Hancock's name, mentioned p. 64, and the stone remains in the condition in which they left it. A

similar inscription, unmutilated, appears on one of the rustick quoins in the south-west corner of the tower. This was probably made after the house was reoccupied, which took place May 19, 1776. A similar inscription, which appears on the north-west corner of the tower, bears the name of Dr. John Greenleaf, who, with Gov. Bowdoin, advanced the money for refitting the church, it 'having been grossly polluted by being improved as a barrack for the British troops.'

The following extracts from a MS. journal kept by Deacon Newell during the siege, I have been kindly permitted to take from a copy among the papers of the late Dr. Belknap:

'14 Sept. 1775. Messrs. Auchinclosh, Morrison, and another person, came to me, as three Scotchmen had been before. They shewed me a paper, directed to me, setting forth, that the Rev. Mr. ———— was permitted, by his excellency Gen. Gage, to preach, and desired he may have the use of Dr. Cooper's meeting-house: Signed by about thirty Scotchmen and others, viz. ————, ————, &c. I desired they would leave the paper for my consideration. They did not choose I should keep it, and began to urge their having the house. For answer, I told them, I looked upon it a high insult upon that Society, their proposing it, and turned my back upon them, and so left them.

'P. M. Messrs. Black, Dixon and Hunter came and told me his excellency the general had consented they should have our meeting-house, and desired I would deliver them the key. I told them, when I see such an order, I should know how to proceed. One said to me, So, you refuse to deliver the key? I answered, with an emotion of resentment, Yes, I do.

'15. As I was attending a funeral, the provost, Mr. Cunningham, came to me, and told me, it was his excellency the general's command, I should immediately deliver him the key of Dr. Cooper's meeting-house. I replied, I must see the governour. He told me, he would not see me till I had delivered the key. I told him, I must see the general, and refused to deliver the key. He left me in a great rage, and swore he would immediately go and break open the doors. I left the funeral, and proceeded to the governour's, calling on Capt. Erving to go with me. He excused himself, and so I went alone. The governour received me civilly. I addressed myself to him, and most earnestly entreated him, that he would be pleased to withdraw his order, urging, that Dr. Eliot, in order to accommodate our people, was to preach in said meeting-house the next Sabbath, or the Sabbath after, and that the person they proposed was a man of an infamous character, which, had it been otherwise, I should not oppose it, &c. and I desired his excellency would consider of it. He told me he would, and that I might keep the key, and if he sent for it, he expected I would deliver it. So left him. I had not been, I believe, twenty minutes from him,

before the provost came with a written order to deliver the key immediately, which I did accordingly.

'When I at first urged the governour to excuse my delivering the key, for the reasons given, he replied, that a number of creditable people had applied to him, and he saw no reason why that house should not be made use of, as any other. Gen. Robinson (when I mentioned the preacher being of an infamous character) said he knew no harm of the man; but this he knew, that he had left a very bad service, and taken up with a good one.

'The next day the provost came to my shop. I not being there, he left word, that he came for the apparatus of the pulpit, and that he must have the key under the pulpit, supposing the curtain and cushions were there. The provost, the same day, came again. I chose not to be there. He left orders to send him the aforesaid, and swore most bitterly, that if I did not send them, he would split the door open; and accordingly I hear the same was forced open; and that if Dr. Cooper and Dr. Warren were there, he would break their heads; and that he would drag me in the gutter, &c. &c. &c. This being Saturday afternoon, I chose not to be seen. Spent the evening at Major Phillips's; consulted with a few friends; advised still to be as much out of the way as possible. Dr. Eliot invited me to come very early in the morning (being Lord's day) and breakfast with him, and also dine; which I did, and returned home after nine at night; found a sergeant with a letter had been twice at our house for me. Thus ends a Sabbath, which, exclusive of the perplexities and insults before mentioned, has been a good day to me.

'P. S. Capt. Erving and myself being the only persons of the committee remaining in town, I acquainted him of the demand of the general, who advised me, that, if the general insisted on the delivery of the key, to deliver the same. The next week several of our parish thought proper to petition the general. I advised with Foster Hutchinson, Esq. who thought it very proper, and accordingly, at my desire, he drew a petition; but, upon further consideration, and hearing of the opinion of the general, he thought it best not to present it.

'Oct. 13. Col. Birch, of the light horse dragoons, went to view our meeting-house, which was destined for a riding school for the dragoons. It was designed to clear the floor, to put two feet of tan covered with horse dung to make it elastick. But when it was considered, that the pillars must be taken away, which would bring down the roof, they altered their mind; so that the pillars saved us.

'27. The spacious *Old South meeting-house* taken possession of' by the 17th regiment of dragoons for this purpose. 'The pulpit, pews and seats all cut to pieces, and carried off in the most savage manner as can be expressed, and destined for a riding school. The beautiful carved pew,

with the silk furniture of Deacon Hubbard's, was taken down and carried to ———'s house by an officer, and made a hog-stye. The above was effected by the solicitation of Gen. Burgoyne.

'Nov. 16. The keys of our meeting-house cellars demanded of me by Major Sheriff, by order of Gen. Howe.

'1776. Jan. 16. The Old North meeting-house pulled down, by order of Gen. Howe, for fuel for the refugees and tories.'

Nov. 1780, the Society 'voted, that the deacons get the house repaired, the bell fixed, and frame painted.' Nov. 1781, the committee 'directed, that screens be put up to secure the belfry against the weather.' Stoves were introduced in the winter of 1782—3.

(28.) p. 19. As this transaction is recent, and many of those, whose judgments differed upon it, survive, I do not give a detailed account of it. Some coarse, though not altogether insipid wit, called forth by it, on both sides, and in prose and verse, may be found in the Centinel of December 11, 1784, and January 12 and 15, 1785.

(29.) p. 19. THE council consisted of the First, Second, West, New North, New South, Old South, Hollis Street, and Dr. Mather's churches in Boston; the First Church in Roxbury; the churches in Cambridge and Medford, and the Third Church in Dedham. The services of installation took place in the afternoon. Rev. Dr. Osgood preached the Sermon, from Eph. iii. 8. The Charge was given by Rev. Dr. Lathrop, and the Right Hand of Fellowship by Rev. Dr. Clark. Rev. Mr. Thacher of Dedham made the Introductory Prayer; Rev. Mr. Hilliard of Cambridge the Prayer of Installation; and Rev. Dr. Eliot the Concluding Prayer.

(30.) p. 20. DR. THACHER'S parents lived in Boston; but, at the time of his birth, they were in Milton, the small pox then raging in the former place. He was born March 21, 1752. At the age of thirteen, he lost his father, who was a man of great and increasing eminence. He was graduated in 1769, kept a school afterwards some months in Chelsea, preached his first sermon in Malden, January 28, 1770, and was ordained there, September 19, 1770, when Rev. Mr. Robbins of Milton delivered the Sermon; Dr. Appleton of Cambridge gave the Charge; and Dr. Eliot of Boston the Right Hand of Fellowship. During his residence in that town, he took a deep interest and an active part in the measures, which brought and carried on the revolution; and was a member of the convention, which sat in Cambridge and Boston, to form the state constitution. He was opposed in that body to the continuance of the office of governour, and, when this question was decided against

him, still objected to connecting with it the title of *Excellency*. Some of his political, however, as well as his religious views, he afterwards saw reason to change. He closed the sitting of that convention with prayer. He was dismissed, at his own request, from his pastoral relation to the church in Malden, December 8, 1784.

Dr. Thacher had his degree in divinity from Edinburgh in 1791. He was secretary of the Society for propagating the Gospel among the Indians and others in North America; a trustee of the Humane Society; a counsellor of the Massachusetts Congregational Charitable Society; and a member of the Historical Society, and of the American Academy of Arts and Sciences. In the seventeen years, that he was settled in town, he was fifteen years chaplain to one or both branches of the general court.

He sailed from Boston November 15, and arrived at Savannah December 3, 1802. His funeral obsequies, like those of his predecessor, were solemnized at the lecture preceding the first communion of the year. His remains were not present, as is erroneously intimated, p. 28. They arrived, and were deposited in the family tomb the Sunday night following. At the funeral service, Rev. Mr. Howard and Rev. Dr. Lathrop prayed, and Rev. Mr. Emerson preached, from John v. 35. 'The ministers, who attended in the place of pall holders were Drs. Howard, Lathrop, Eliot, Morse, Eckley, and the Rev. Mr. Porter.' The following are extracts from the sermon, which was published:

'He was illustrious for his natural powers. His soul was lodged in a person possessing the advantages of a noble stature, a commanding mein, a full and steady eye, a countenance pleasing and expressive, a mouth formed for ready utterance, and a voice of wonderful sweetness, variety, and strength. With these qualities of body, so eminently useful to a publick speaker, the Father of Lights had united a sound understanding, a fancy of uncommon sprightliness, a tenacious memory, and a correct judgment.

'He was illustrious for his early proficience in learning, in piety, and in the studies and duties of the sacerdotal office. The dawn of his days afforded promise of a brilliant life. Love of knowledge, and of the distinction which it brings, discovered itself among the first passions of his breast, and was conspicuous in every stage of his education. It accelerated his progress through the school, and enabled him, at an earlier age than usual, to receive academical honours. He was even more remarkable for his pious disposition. Faith in God and in Christ was planted in his heart in the morning of life, and increased in strength with the number of his years.'

'He was illustrious as a preacher. The light of his own understanding he communicated to that of his hearers, and enkindled their affections from the warmth of his. In doctrine he was lucid, and in exhortation, fervent. He was considered a disciple of the Calvinistick school;

but he religiously avoided the metaphysical subtleties, with which some adherents to Calvin bewilder themselves and their hearers. On this hand, he neither darkened counsel by words without knowledge, nor, on that, confounded the morality of the Stoicks with the religion of Christ. He aimed to impress the heart with plain, evangelical truths; to touch and alarm the conscience of hardened offenders; to carry conviction and shame to the bosom of the infidel, not so much by a cold concatenation of argument, as by the coruscations of a mind highly charged with the truths of revelation; to strengthen the convert in his conflicts with temptation; to establish the wavering, and edify and adorn the sincere Christian.' 'If there have been preachers, whose discourses were more connected and elaborate than his, there are few, who possess his vivacity of thought, his justness of sentiment, his emphatical and graceful delivery. He remembered, that every assembly contains a portion of the poor, who are always to be with us, and always to be taught the gospel; that it is better to instruct the ignorant, than merely to amuse the learned; to persuade the wise, than delight the witty; and to excite the repentance and faith, the zeal and love of sober Christians, than the empty applause of the gay and ingenious. With all this reverence, however, for the simple and the grave, where is the logician, who has not occasionally been informed by the reasoning, where the critick, who has not been moved by the good sense, where the sparkling genius, who has not been ravished with the oratory, of Dr. Thacher? His pulpit talents have been the boast of our age. In that venerable form, in those accents, in that manner, there was a charm, which infallibly seized the attention of his auditory, fanned the flame of its curiosity, and left upon its mind a savour of religion.

'He was illustrious for his gift in extempore prayer.' 'Whenever he engaged in this exercise, his memory supplied a copious and select variety of sentiment from the Scriptures, whilst the most perfect confidence commanded the whole energies of his intellect. It seemed as if the melody of his tones awoke his own devotion, and imparted life to all, who joined him in the sacred duty. No concourse was so numerous, no case so intricate, no occasion so sudden, as to produce apparent confusion in his thoughts, or the smallest hesitation in utterance. This privilege was not the fruit of method, nor, perceptibly, of previous study; though, in fact, he often and closely premeditated. It sprang from a faculty of waving and resuming at pleasure the subject of petition, and of waiting, if I may so speak, for the moment of inspiration to amplify and entreat.

'He was illustrious by his example. The pious propensities of his youth were visible in his character through the succeeding scenes and actions of his life. From whatever was profane, whatever was immoral, whatever trifled with the essentials or rituals of religion, his feelings revolted with horror; and he seldom failed to manifest indignation against

tokens of impiety. In his intercourse with mankind, he was distinguished for strict adherence to truth and equity. Few men had more confidential friends, and none was a more faithful depositary. He was curious to discern the signs of the times, and learn the events of the day; but it was with a view of augmenting his worth as a minister, a citizen, and a man. Like his Master, he went about doing good; and consumed his life in things pertaining to the kingdom of God, in promoting the health of the state, or the comfort of individuals. In sum: His activity, punctuality, and faithfulness, in discharging his pastoral duties; his reverence of the Lord's day and the Lord's house, and his forwardness to embrace opportunities for uniting in social worship; his kind attentions to the afflicted; his labours in the cause of humane institutions; his concern and endeavours for the propagation of our holy religion; the interest he took in the increasing usefulness and reputation of our university; his aids in furthering the progress of the arts and sciences in general; and his wishes, his writings, and his prayers, in behalf of the independence, liberties, peace, and glory of our beloved America, are some of the many proofs of the worth and brilliance of his example.

'He was, finally, illustrious by his success.' 'In the course of his ministry, and especially since his residence in the metropolis, his labours have been greatly blessed. This is evidenced by the number of communicants in this Church; by his very acceptable visits in the chambers of the sick and dying; and by his praise, which is in the gospel throughout all our churches. Many, who hear me, can testify the beneficial effects of his preaching; and, we hope, many, who, like him, have fallen asleep, will be his joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming. But his useful services were not confined to the church. Nothing patriotick, nothing human, was foreign from his feelings. He successfully pleaded the cause of the poor in the ear of the rich, as well as before the throne of Almighty compassion. He interested himself in schemes of private beneficence and publick utility, which his acquaintance with the wise and powerful enabled him essentially to serve. In the state, he was the uniform and influential assertor of rational liberty. Equally the foe of licentiousness and oppression, he employed his talents, as opportunity presented, and not without effect, in defeating the machinations of wicked, and supporting the measures of upright and consistent rulers: and whilst patriotism lives in our breasts, we shall deplore the early extinction of this splendid luminary.'

He published,

An oration against standing armies, delivered at Watertown, March 5, 1776;

A sermon on the death of Andrew Eliot, 1778;

Three sermons in proof of the eternity of future punishments, 1782;
Observations on the state of the clergy in New England, with strictures upon the power of dismissing them, usurped by some churches, 1783;
A reply to strictures upon the preceding;
A sermon on the death of Joshua Paine;
At the ordination of Elijah Kellogg, 1788;
At the ordination of William F. Rowland, 1790;
On the death of Gov. Bowdoin, 1791;
At the artillery election;
On the death of Gov. Hancock, 1793;
On the death of Samuel Stillman, jun.;
At the ordination of his son, Thomas Cushing Thacher, 1794;
Before the Massachusetts Congregational Charitable Society, 1795;
On the death of Thomas Russell;
On the death of Nathaniel Gorham, 1796;
Before a society of freemasons, 1797;
At the interment of Dr. Clark;
On the death of Rebecca Gill, 1798;
On the death of Gov. Sumner;
To the Society in Brattle Street, on the completion of a century from its establishment, 1799;
A discourse on the death of Washington, 1800.

These writings are all in a clear, lively style, exceedingly well corresponding to what is said of his animated manner of delivery. The *Observations on the State of the Clergy*, &c. and the *Reply to Strictures*, &c. are strongly marked with his frank and decided character.

He married, October 8, 1770, Mrs. Elizabeth Pool, and had ten children, four of whom, Rev. Thomas Cushing, late minister of Lynn; Hon. Peter Oxenbridge, judge of the Municipal Court of Boston; Charles, and Mary Harvey, survive.

In the interval between Dr. Cooper's ministry and Dr. Thacher's, there is a record of 37 administrations of baptism. During the latter, 153 persons, viz. 28 men and 125 women, were received to full communion. Of these, about 20 are still in connexion with this Church. In the same period, 683 persons were baptized. Two communicants (one of them the late Rev. Mr. Bradford of Roxbury) were dismissed, and recommended by votes of the Church; a fact, which had escaped my observation, when the note on p. 54 was written.

August 2, 1792, 'some proposals were made by the members of the Church to vary its proceedings as to the mode of admission to ordinances;

and the Church voted, that, on this day four weeks, they will take these proposals into consideration.

'October 7. The Church met, according to adjournment, and considered and debated upon the propositions laid before them at the last meeting, and voted, that no more explicit confession of sin shall be required of any person, as a term of admission to either of the ordinances, than is expressed in the covenant used in this Church on admission thereto.

'2. Voted, that the admission of members to full communion be in future confined to the Church, without their being propounded to the congregation.

'The meeting was then adjourned to this day four weeks.

'November 4. The Church met, according to adjournment, and took into consideration the following proposition, viz.

'That the Church consider those, who have renewed their baptismal covenant, and have made a publick profession of religion, as members of it, subject to their watch and discipline, and that they be admitted to full communion at any time when they desire, without a new profession of their faith, if, on their standing propounded to the Church for one month, no objections shall be offered thereto. And the Church voted, that the further consideration of this proposal subside.'

The First Church worshipped with the Church in Brattle Square, while their meeting-house was undergoing repairs, from Sept. 5, 1784, till March, 1785.

The standing committee, during Dr. Thacher's ministry, consisted of ten, eleven, or twelve persons. They kept no records from April, 1793, to November, 1802.

18 pews, out of 134, appear, from the treasurer's books, to have remained unsold after Dr. Thacher's settlement.

August 13, 1786. 'The Society were notified, that, in future, any of the Hymns, which are annexed to the version of Psalms by Tate and Brady, to the number of 103, would be occasionally sung, at the discretion of the minister, agreeably to their vote of 3 December, 1781.' The Massachusetts convention for deliberating on the adoption of the federal constitution, met in this church the second day of its session, but they found it difficult to hear the debates, and adjourned to the church in Federal Street.

December 19, 1790, it was voted unanimously, 'that an organ be introduced into this Society as an assistant to the vocal musick of psalmody, which is esteemed to be an important part of social worship.' The organ was put up the second following year, and was first used June 17. There were great objections made, for years after, to its being played without an accompaniment of psalmody, and to its being played after service, before the congregation had time to retire. It cost about

£500; and an expense of £128 more was incurred in importing and erecting it. To make room for it, the upper front gallery, which formerly projected as far as the lower, was reduced several feet. Two columns, uniform with the rest, were removed, and replaced by others of a smaller size, to support the organ loft. At the same time, the pedestals of all the columns were abridged. The capitals, which, if I am rightly informed, were imported, were not added till nearly that time. A former proposition to this effect, had not met with equal favour:

July 13, 1773, 'it having been suggested, that the pedestals of those pillars that incommode pews, might be liable to alteration by the proprietors of such pews, unless the Society pass some vote to prevent it, and whereas such pews have been set at a less rate, on account of said inconvenience, *voted*, that no alteration be made in those pillars or pedestals, nor in any other of the pillars and pedestals of the meeting-house, on any pretence whatever.'

May 18, 1795. The committee were 'requested to have a passage staked out large enough for carriages, and also for foot passengers, round the meeting-house.'

In 1796, the pews belonging to the Society had not all been sold, and, four years later, they were still in debt. In 1799, the legacy of Deacon Newell to the poor of the Church was borrowed.

In 1791, a request was made by 'the executors of the last will and testament of William Erving, Esq., that they might be permitted to place a monument in memory of the said testator and his father, the late Hon. John Erving, Esq. deceased, in some convenient place in the meeting-house in Brattle Street, agreeably to the will of the said William Erving, Esq.' The proposition was declined.

In 1795, the Society bought of Jonathan Merry and Stephen Fales the estate bounding their land on the north and east sides. They sold the greater part of it the next year, reserving a portion of the land next their own limits. The stoves lately removed were erected in 1799.

In 1799, it was voted, that the exercises begin with singing. In 1802, occurs the first vote, which I have observed for compensation to the choir. The standing committee were then 'directed to encourage the singers, by giving them a sum of money not exceeding one hundred dollars.'

(31.) p. 27. The former statements in these notes have been the more particular, as few of those for whom they are prepared, had a personal acquaintance with the events to which they relate. It would be useless to make many respecting the life or character of Mr. Buckminster. He was the son of Rev. Dr. Joseph Buckminster of Portsmouth, N. H.; was born May 26, 1784; received his first degree at Cambridge in 1800; and in Oct.

1804, began to preach in the church in Brattle Square. December 9th, he was chosen its pastor, and was ordained January 30, 1805. The ordaining council consisted of the First, Second, Old South, New South, West, New North, Federal Street and Hollis Street churches in Boston; the North and South churches in Portsmouth; the First, Second and Third churches in Roxbury; the First Church in Dorchester; and the churches in Waltham, Charlestown, Brookline and Chelsea. The sermon was preached by Rev. Dr. Buckminster of Portsmouth, from Titus, ii. 15. The Charge was given by Rev. Mr. Cushing of Waltham, and the Right Hand of Fellowship by Rev. Mr. Emerson of Boston. Rev. Mr. Porter of Roxbury made the Introductory, Rev. Dr. Lathrop of Boston the Ordaining, and Rev. Dr. Morse of Charlestown the Concluding Prayer. From May, 1806, to September, 1807, Mr. Buckminster was absent on a tour in Europe, which his infirm health had made necessary. He died, after a week's illness, June 9, 1812. At the funeral, Rev. Dr. Lathrop and Rev. Mr. Lowell prayed; and Rev. President Kirkland preached, from Job, xiv. 19. I have been kindly permitted to make the following extracts from different parts of the sermon:

'Many, who hear me, observed the earliest years of Mr. Buckminster, and most have been informed of the extraordinary features and decided indications of his character in childhood and youth. God gave him a spirit finely touched, which opened early, and shot forth with a rapid expansion, when most are only acquiring the rudiments of instruction. Providence favoured his improvement, by the skilful and zealous culture of the parental hand, which was encouraged and rewarded by the ingenuous disposition and docility of the pupil. His moral qualities seemed to unfold themselves with his intellectual powers. The wavering propensities and undecided feelings, the refractory and untractable dispositions, which generally create anxiety, and exact incessant care and discipline in parents and instructers, seem never to have appeared in any thing offensive in this singular person. There was a cognation and sympathy between his mind and the objects of religion, and a deep tincture of piety in that train of thought, which was discovered in the child. The progress of moral apprehension corresponded to that of the mental powers, and his tenderness of conscience was as remarkable as the energies of his mind. His absolute exemption from all tendency to deceive, and his immediate and ingenuous confession of errour, when committed, are established facts in his early history. He listened to the tender demand of his heavenly Father, "My son, give me thy heart," and learning, even in childhood, to relish the pleasures of devotion, he was able to have them in lively and pleasing exercise in his subsequent years.

'The promises of his first years were in all respects fulfilled in the following stages of his education. He welcomed, with respectful attention,

the advice of his teachers, and kept sound wisdom and discretion. He gave his time to exertion, and left the university with an unspotted fame, and her highest literary honours, at an age, when most are entering upon collegiate duties. After a time passed in the office of instructer, he gave his exclusive attention to the studies of the profession, to which he had always directed his views, and was persuaded, after much doubt and fear, to accept your invitation to be a candidate for this desk. With united voice you proposed his settlement, and, before he had completed his minority, he was solemnly inducted to the charge of this Church. With what ability, faithfulness and zeal he began and continued his sacred office, you especially, and all the inhabitants of this metropolis, have had opportunity to witness. His ingenious and intelligible explanations of the sacred oracles, his clear and conclusive reasoning upon theological and ethical truths, his original and discursive, pathetick and captivating eloquence, have placed him in the highest rank of pulpit orators. How simple, solemn and affecting were his devotions! How edifying and tender his ministration of the ordinances!—In all his intercourse, you, his people, feel too well, to need it to be impressed, how truly he manifested himself the friend and counsellor of his flock, and with what effect he rendered the private duties of the pastoral office; how much he exerted himself for the improvement and welfare of your children, and entered into your parental solicitude.

'Great has been the success of the application of such talents and zeal to the purposes of the ministerial office. Much access did he gain to the understanding and hearts of his hearers. Here ignorance has been removed, and there errour corrected. By his influence, the insensible have been affected, the frigid warmed, the prejudiced and prepossessed conciliated. Has not often the truth, presented by him in all its weight and lustre, had power to banish the illusions, and to detect and confound the artifices, of hypocrisy? The sceptick has been convinced, and the scorner shamed; the man of the world turned away from his idols, and the votary of pleasure, and the libertine, raised from the mire of sensuality, in which they were sunk, and washed from their defilement. It was his, by discourses containing all the spirit of the gospel, without the technicks of human system, to do something to soften the unfeeling temper of bigotry. He might be said to have almost found a medicine for the distempered enthusiast, and to have succeeded in bringing the victim of enthusiasm into the benign light of true religion. You are sensible with what effect he often uttered the healing voice of the gospel to the broken-hearted and penitent, assisted the doubtful to find a right way, and nerved the feeble with strength. He has taught the afflicted how to kiss the rod, and to turn it into comfort, by submission and patience; and has often been able to quicken the flame, which waxed dim in the lamp of the languid and declining believer. We

trust, that he was enabled thus to communicate the views and affections of religion, by having received the impression of them deeply on his own heart. His faith was not a mere acquiescence in certain propositions, but a conviction made persuasion, operating on all his active powers. Principle became affection, and duty delight; and he was good from love of rectitude, and faithful from the pleasure he took in carrying the messages of his Master.'

'Having resumed his duties, he appeared with augmented lustre in the pulpit, and with a fund of materials to enrich and enliven his conversation, and satisfy the literary and religious inquisitiveness of his friends. His relations to society have since been growing more and more extended and important. He was formed to render every filial office to his literary parent, and she was eager to avail herself of his generous attachment, and to testify her regard to a son, who reflected so much honour on the place of his education.'

'I have sketched a few circumstances and facts relating to the early life and publick relations of our friend and your pastor. They, to whom he was allied by nature and affection, need not that I should speak of his private virtues, of the unvarying dutifulness and devotion of the child, of the fond solicitude and delicate kindness of the brother, of the warmth and constancy of the friend; nor of the personal qualities and virtues, which could not fail to strike our attention,—patience, that made him refrain from complaint,—and generosity, that did not ask for participation in his peculiar trials;—courage and elevation, that would not suffer him to take any measure, or to behave to any man under the influence of fear, —and simplicity of intention and purpose, that rejected all artifice in speech and conduct. Nor shall I pretend to enumerate all that gave a grace and effect to his talents and virtues, his literary taste, his advantage of countenance lighted up with intelligence, and bright with the vivacity of genius, and the smiles of kind affection. But God has changed his countenance, and sent him away. The life, for which we were often anxious, which sometimes seemed to be brought down to the sides of the pit and the gates of the grave, but which we saw no cause for apprehending in peculiar danger, after a short conflict with disease, is sunk under the arm of the destroyer. Inexorable death, heedless of our prayers, has fixed his grasp upon the helpless victim, and he has descended to darkness and dust.'

Mr. Buckminster was a member of the American Academy, and of the Historical Society. In 1811, he was chosen the first lecturer on Biblical criticism at Cambridge, on the foundation of the late Hon. Samuel Dexter. He published, with his name, in 1809, a sermon on the death of Gov. Sullivan, and an address before the Society of Φ. B. K.; and in 1811, a sermon on the death of Rev. Mr. Emerson. The invaluable

volume of sermons, published since his death, and prefaced with a memoir, by the late Rev. Mr. Thacher, was selected from his MSS. by Chief Justice Parker, the late Hon. Mr. Dexter, Rev. Dr. Channing, and the author of the memoir.

In 1803, Mr. Channing (since Dr. Channing, of Federal Street) was invited to preach upon probation, with a view to a settlement; but declined on account of his feeble health, and the size of the house and parish.

In the period intervening between the ministries of Dr. Thacher and Mr. Buckminster, 31 persons were baptized, and 6, viz. 3 men and 3 women, became communicants. During the latter ministry, 259 were baptized, (one of them eighty-three years old,) and 88, viz. 18 men and 70 women, became communicants. In 1808, it is recorded, that 'the Church stopped to vote Mr. Codman (now Rev. Dr. Codman, preparatory to his settlement in Dorchester) 'the customary certificate of regular standing, and recommendation to be given by the pastor.' In 1811, the primitive practice was resumed. Mr. Buckminster records, 'in giving Mr. Thacher his recommendation to the fellowship of the church, with which he was to be connected, I did not think it necessary to call the Church together, as this is directly contrary to the practice vindicated by the founders of our Church, and is entirely unnecessary.'

In 1804, the practice of carrying round boxes in church, to collect the taxes, was discontinued; and it was voted, as the sense of the committee, 'that in the settlement of a minister, all who statedly attend publick worship, and contribute to the support of a minister, in the parish of Brattle Street, have a right to vote.'

'Aug 4, 1805, in consequence of a communication from the committee of the Old South Society in this town, voted, that our brethren of that society be invited to unite with us in this place, in attendance on divine worship, during the interruption, which may be occasioned by the repairing of the building in which they usually assemble, and that the officers of our Church be desired to present to them this invitation.'

April 27, 1806, 'it was established as a rule, that it was sufficient for admission, that the wish of him, who is about to join, should stand propounded *from one meeting of the Church to another.*'

November 22, 1807, the often agitated question, relating to the Hymn Book, was resumed. The standing committee were requested to take the subject into consideration, and report their opinion, whether it was expedient to change the book used by the Society, or to make any alteration or addition thereto. The committee reported, and the Society determined, that it was expedient to make an addition to the collection now in use. Mr. Buckminster, Dr. Spooner, and Mr. Thacher, were appointed a committee to make the additional collection, which now forms our Second Part.

In the summer of 1807, pews were built in the space before occupied by free seats in the south gallery, and a porch, containing a stair-case, was erected on that side of the house.

In 1808 and 1809, the legislature of the commonwealth attended divine service in this church on the day of the general election, of the anniversary of national independence, and of the funeral of Gov. Sullivan.

In 1809, a new bell, weighing 3469 pounds, was purchased in London for the Society's use. The expense ($2090) was chiefly defrayed by a subscription.

In 1811, the late Hon. Mr. Bowdoin gave to the Society the clock, which is placed against the west gallery.

(32.) p. 23. The council for the ordination of Mr. Everett was composed of the First, Second, Old South, New North, New South, West, Hollis and Federal Street churches in Boston; the First churches in Cambridge, Dorchester and Roxbury; and the church in Medford; with the President of the University, and the Professor of Divinity. The Rev. President preached, from 1 Thess. ii. 4. The Charge was given by Dr. Porter of Roxbury, and the Right Hand of Fellowship by Rev. Mr. Thacher. Rev. Dr. Lathrop made the Introductory, Rev. Dr. Osgood of Medford the Ordaining, and Rev. Dr. Harris of Dorchester the Concluding Prayer.

During his ministry, Mr. Everett published with his name, a sermon at the funeral of Rev. Mr. Abbot of the First Church, and that learned and valuable work, the *Defence of Christianity*.

In the period intervening between the ministry of Mr. Buckminster and Mr. Everett, 30 persons were baptized, and 8, viz. 4 men and 4 women, became communicants. During the latter ministry, 36 were baptized, and 13, viz. 4 men and 9 women, became communicants.

(33.) p. 23. The council for the ordination of the present pastor was composed of the First, Second, Old South, New North, New South, West, Hollis, and Federal Street churches in Boston; the First, Second and University churches in Cambridge; First, Second, and Third churches in Roxbury; First and Third churches in Dorchester; the Second Church in Charlestown, and the Third Church in Hingham, and the churches in Medford, Lancaster, Brookline, and Chelsea. Rev. Dr. Porter of Roxbury preached, from Matthew vii. 28, 29. The Charge was given by Rev. Dr. Osgood of Medford, and the Right Hand of Fellowship by Rev. Mr. Frothingham. The Rev. Dr. Thayer of Lancaster made the Introductory, the Rev. President of the University the Ordaining, and Rev. Mr. Colman of Hingham the Concluding Prayer.

In the period intervening between the last and the present ministry, 38 persons were baptized, and 2 became communicants. When this

sermon was preached, 142 persons had been baptized by the present pastor, and 64, viz. 14 men and 50 women, received to the communion.

In July, 1815, it was agreed with the First Church, to hold the monthly lecture alternately in Chauncy Place and Brattle Square. In 1818, the old practice of meeting in the latter place was resumed.

The first act of incorporation, which the Society possessed, was signed February 13, 1822. The qualifications of voters are therein specially defined.

In the spring of 1824, the south porch was removed by order of the city government, who subsequently, in accordance with a decision of referees, paid to the Society $3750. It became necessary to provide another entrance to the gallery, in place of that which was discontinued, and a thorough repair of the church was consequently made. The front porch was extended on each side by wings twenty feet in length, making the vestibule to the church more ample, and furnishing an entrance directly to the side aisles on the first floor, and stairs to the galleries. They contain two vestries and cellars for the air stoves, by which the church is warmed. The pews in the galleries were also differently arranged, and the whole newly painted, within and without. The wall on the north side of the church, which had been built a year or two before, was raised, an iron railing erected in the south-west corner, and the staircase of the pulpit carried back to enlarge it.

(34.) p. 24. I WROTE this under a strong impression, derived from the anonymous pamphlet, mentioned in note 20. The question there incidentally raised about the place where Whitefield preached his first sermon is answered in his journal, with which I was not acquainted when the note was written. He preached first for Dr. Colman at a lecture.

(25.) p. 24. DURING one period of twenty-seven years, there were no less than 666 members added to the Church, making an average of 25 in a year.

(36.) p. 25. THE contributions for the poor, as early as 1730, were not seldom £100, and £150, a large sum for those days. That part of the contribution to the sufferers by the great fire in 1760, which was furnished by this Church, was £3407. I had made some other memoranda to justify the remark in the text; but they are mislaid.

(37.) p. 27. Jan. 25, 1823, Mr. William Homer, a venerable member of this Church, died, at the age of ninety-six. He remembered Dr. Colman's person and preaching distinctly. Two of the present members of the Church, Mrs. Bass and Mrs. Copeland, were baptized by Dr. Colman.

(38.) p. 28. Mrs. Elizabeth W. Spooner, the excellent consort of Hon. William Spooner, died July 11, 1824.

The following is the most complete list I have been able to make of the deacons of this Church:

Thomas Brattle, chosen in 1699.
Benjamin Davis.....1699.
Richard Draper.....1699.
John Kilby.....1701.
Benjamin Gibson.....1717.
Jacob Parker.....1722.
John Phillips.....1729.
Daniel Bell.....
Timothy Newell.....
Isaac Smith.....

Ebenezer Storer, chosen in
John Gore.....1788.
Samuel Barrett.....1788.
James Lanman.....1788.
Nathaniel Hall.....1793.
Moses Grant.....1793.
Peter O. Thacher.....1804.
William Andrews.....1808.
Alden Bradford.....1814.
Moses Grant.....1818.

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3

ORDER OF EXERCISES

AT THE CHURCH IN BRATTLE SQUARE,

On Tuesday Evening, Jan. 13, 1835.

TO COMMENCE AT 7 O'CLOCK.

I. PRAYER.

II. ADDRESS ON MUSIC, By L. Mason.

III. EXAMPLES OF DIFFERENT STYLES OF SACRED MUSIC, by the Choir of the Boston Academy of Music, under the Direction of its Professors, Messrs. Mason and Webb.

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1. PSALM 9. (BRATTLE SQUARE SELECTION.)
1st and 2d Stanzas.
Tune—ST. ANN'S.
Choir, p. 96.

To celebrate thy praise, O Lord!
I will my heart prepare;
To all the listening world thy works,
Thy wondrous works declare.

The thought of them shall to my soul
Exalted pleasures bring;
Whilst to thy name, O thou most high!
Triumphant praise I sing.

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2. HYMN 2, Part 2. (BRAT. SQ. SEL.)
1st, 2d, 3d and 4th Stanzas.
Tune—BRIMFIELD.
Choir, p. 94.

AGAIN the Lord of life and light
Awakes the kindling ray;
Unseals the eyelids of the morn,
And pours increasing day.

O what a night was that which wrapt
The heathen world in gloom!
O what a sun which broke, this day,
Triumphant from the tomb.

This day be grateful homage paid,
And loud hosannas sung;
Let gladness dwell in every heart,
And praise on every tongue.

Ten thousand diff'ring lips shall join
To hail this welcome morn;
Which scatters blessings from its wings
To nations yet unborn.

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3. HYMN 32, Part 1. (BRAT. SQ. SEL.)
1st and 5th Stanzas.
Tune—SPENCER.
Choir, p. 114.

IN all my vast concerns with thee,
In vain my soul would try

To shun thy presence, Lord, or flee
The notice of thine eye.

Oh let thy grace surround me still,
And like a bulwark prove,
To guard my soul from ev'ry ill,
Secur'd by sov'reign love.

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4. HYMN 88, Part 2. (Brat Sq. Sel.)

Tune—Epping.

Choir, p. 131.

Awake my soul! stretch ev'ry nerve,
And press with vigor on;
A heav'nly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

'Tis God's all-animating voice,
That calls thee from on high;
'Tis his own hand presents the prize
To thine uplifted eye;

That prize, with peerless glories bright,
Which shall new lustre boast,
When victors' wreaths and monarchs' gems
Shall blend in common dust.

5. HYMN 80, Part 2. (BRAT. SQ. SEL.)

1st and 3d Stanzas.

Tune—GORDON.

Choir, p. 41.

HAPPY the meek, whose gentle breast,
Clear as the summer's ev'ning ray,
Calm as the regions of the blest,
Enjoys on earth celestial day.

Spirit of grace! all meek and mild,
Inspire our breasts, our souls possess!
Repel each passion rude and wild,
And bless us, as we aim to bless.

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6. HYMN 99, Part 2. (BRAT. SQ. SEL.)

Tune—SANTEE.

Choir, p. 121.

LET children hear the mighty deeds,
Which God perform'd of old;
Which in our younger years we saw,
And which our fathers told.

He bids us make his glories known,
His works of pow'r and grace:
And we'll convey his wonders down
Through ev'ry rising race.

Our lips shall tell them to our sons,
And they again to theirs;
That generations yet unborn
May teach them to their heirs.

Thus shall they learn, in God alone
Their hope securely stands;
That they may ne'er forget his works,
But practise his commands.

7. HYMN 126, Part 2. (BRAT. SQ. SEL.)
1st and 5th Stanzas.
Tune—GRANT.
Choir, p. 218.

COME! said Jesus' sacred voice,
Come and make my paths your choice;
I will guide you to your home;
Weary pilgrim, hither come!

Hither come, for here is found
Balm that flows for every wound;
Peace that ever shall endure,
Rest eternal, sacred, sure.

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8. HYMN 14, Part 2. (BRAT. SQ. SEL.)
Tune—CESÆREA.
Choir, p. 237.

PRAISE to thee, thou great Creator!
Praise to thee from ev'ry tongue;
Join, my soul, with every creature,
Join the universal song.

For ten thousand blessings given,
For the hope of future joy,
Sound his praise through earth and heaven,
Sound Jehovah's praise on high.

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9. HYMN 128, Part 2. (BRAT. SQ. SEL.)
1st and 5th Stanzas.
Tune—SPARTA.
Choir, p. 49.

SHEW pity, Lord! O Lord, forgive!
Let a repenting sinner live;
Are not thy mercies large and free?
Many ot the contrite trust in thee?

O wash my soul from ev'ry stain,
Nor let the guilt I mourn remain;
Give me to hear thy pard'ning voice,
And bid my bleeding heart rejoice.

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10. HYMN 59, Part 1. (BRAT. SQ. SEL.)

Tune—BEVERLY.

Choir, p. 158.

BEHOLD! the grace appears,
The blessing promis'd long;
Angels announce the Saviour near
In this triumphant song:

'Glory to God on high,
And heav'nly peace on earth;
Good will to men, to angels joy,
At the Redeemer's birth!'

In worship so divine
Let men employ their tongues!
With the celestial hosts we join,
And loud repeat their songs:

'Glory to God on high,
And heav'nly peace on earth;
Good-will to men, to angels joy,
At our Redeemer's birth!'

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11. HYMN 107, Part 2. (BRAT. SQ. SEL.)

1st, 2d, and 5th Stanzas.

Tune—BOYLSTON.

Choir, p. 165.

BLEST are the sons of peace,
Whose hearts and hopes are one;

Whose kind designs to serve and please,
Through all their actions run.

Blest is the pious house,
Where zeal and friendship meet;
Their songs of praise, their mingled vows,
Make their communion sweet.

Thus on the heav'nly hills
The saints are bless'd above;
Where joy like morning dew distils,
And all the air is love.

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12. HYMN 20, Part 2. (BRAT. SQ. SEL.)
1st and 3d Stanzas.
Tune—WILMOT.
Choir, p. 222.

PRAISE, O praise, the name divine!
Praise it at the hallow'd shrine;
Let the firmament on high
To its maker's praise reply.

All who vital breath enjoy,
In his praise that breath employ,
Heaven and earth the chorus join;
Praise, O praise the name divine!

Miss Otis

Beacon Street

THE

ACT OF INCORPORATION,

AND OTHER

DOCUMENTS

RELATING TO THE

CHURCH IN BRATTLE SQUARE.

PRINTED BY ORDER OF THE STANDING COMMITTEE, 1847.
RE-PRINTED, 1870.

CALEB RAND, PRINTER.

1870.

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PRINTED BY ORDER OF THE STANDING COMMITTEE, 1847.
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1870.

At a meeting of the Standing Committee of the Proprietors of the Church in Brattle Square, holden on Tuesday, March 9th, 1847, it was

Voted, That the Clerk be requested to procure and print, for the use of the Standing Committee, copies of all the acts appertaining to the Brattle Street Church or Society; and also a copy of such parts of the will of Lydia Hancock as relate to the devise of the parsonage estate.

A true copy of the records.

Attest: IVERS J. AUSTIN,
Proprietors' Clerk.

DOCUMENTS, ETC.

An Act *to authorize the Religious Societies therein mentioned to increase the taxes on their pews.*

Whereas, the Religious Society in Boston, called *The First Church* there, worshipping at a meeting-house called *The Old Brick*, and the Religious Society in Boston called *The Church in Brattle Square*, worshipping at the meeting-house in said square, have petitioned for an increase of power in taxing their pews: therefore

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, That the Religious Societies before herein described shall be, and hereby are authorized, severally, to assess on the pews in their respective meeting-houses, such taxes as they, from time to time, shall find necessary for the maintenance of public worship and other parochial charges; and that the said societies shall have full power, on the non-payment of the taxes so assessed, to sell the pews on which the same shall be assessed, for the payment thereof, observing the rules and regulations of the laws in being for selling pews in Boston for the payment of taxes: *And provided always*, That the assessment made by said societies on pews shall be at meetings duly warned according to law, and all the proceedings touching such taxes shall be conformed to the laws in being for governing taxes of that nature in the said town of Boston; *Saving nevertheless*, to each of said societies and the proprietors of pews, any rights reserved to either regarding such pews or any private contract subsisting between them.

All necessary taxes to be assessed on pews.

Passed February 22, 1803.

AN ACT *declaring and confirming the Incorporation of the Proprietors of the Church in Brattle Square, in Boston.*

SECTION 1. *Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same,* That all persons who now are or who may hereafter be the proprietors of the pews in the Congregational Meeting-house situate in Brattle Square in Boston, be and they are hereby declared and confirmed to be, a body politic and corporate, by the name of the Proprietors of the Church in Brattle Square; with all powers, rights and privileges, which, by the Constitution or laws of this Commonwealth, belong to parishes, and with power also to purchase, to take and to hold any estate, real, personal or mixed, for the support of the ministry and the suitable maintenance of the public worship of Almighty God: *Provided*, that the whole estate of the said Corporation shall not exceed, in its annual income, the sum of five thousand dollars, exclusive of their meeting-house and also of their ministerial house, which is now holden by the deacons of the said Church, in trust for the use of the minister for the time being, according as the same is expressed in the devise of the same to them, in and by the last will and testament of the late Lydia Hancock. And furthermore, the said corporation shall be and hereby are deemed in law to be, seized of the same meeting-house, with all the lands under, adjoining and belonging to the same, with the rights, privileges and appurtenances thereto belonging, by whatever other name the same shall or may have been heretofore conveyed to them; reserving however, to the several proprietors of the pews in said meeting-house, their right to and interest in the said pews respectively.

Title.

General powers.

Limitation of Real Est.

Annual meeting.

SECT. 2. *Be it further enacted*, That the said proprietors shall meet annually on the second Monday in July,* at the said meeting-house or at such other place as their committee may appoint, and at such other times and places as they shall be duly notified to attend, in manner hereinafter mentioned; and at said annual meetings, after having chosen a modera-

* Third Monday in March. Vide Act 7th April, 1847.

tor, shall choose a clerk, treasurer, and a committee of twelve persons, who shall all continue in office for one year and until others are chosen in their room. And if, for any cause, the said annual meeting should not be holden at that time, then the said officers may be chosen at any other meeting, duly notified for that purpose; and any person who shall usually attend public worship in said meeting-house shall be eligible to either of said offices. And any proprietor shall have a right to act and vote by proxy, at any meeting of the said proprietors, in case such proprietor should not attend the same in person: *Provided, however*, that no proprietor, whether of one or more pews, shall in any case be entitled to more than one vote, either in person or by proxy; and in case a pew be owned by two or more persons, only one of them shall be entitled to vote by virtue of such ownership.

Officers to be chosen.

Proviso.

Sect. 3. *Be it further enacted*, That the said clerk shall be sworn to the faithful performance of the duties of his office; and it shall be his duty to record all the votes and all the proceedings of the said proprietors, and of the said committee, in separate books to be kept by him for that purpose; and the said committee or a major part of them, shall have full power to manage all the prudential affairs of the said proprietors in the same and in as ample a manner as parish committees are authorized by law to manage the prudential affairs of parishes; and to notify any proprietors' meeting by posting up a notification at the door of said meeting-house, seven days at least before the time of holding the same, or by giving notice to the members present from the pulpit on the sabbath immediately preceding the meeting.

Powers of committee.

Sect. 4. *Be it further enacted*, That the said proprietors shall be entitled to all the privileges which they have heretofore in fact enjoyed, and shall be bound by all the contracts they have heretofore in fact entered into, and be subject to all the duties they have heretofore been subject to; and the said proprietors are also empowered, from time to time, to make such further ontracts and raise such sums of money annually, as they shall judge necessary for the maintenance and support of the public worship of Almighty God, for the repairs or alteration of said meeting-house, and for other

Duties and privileges.

parochial and incidental charges, including any sums which may be wanted to repair the ministerial house, or for rebuilding the same in any future time; and all moneys so raised by the proprietors aforesaid shall be paid quarterly, as the same have heretofore been, or otherwise as the said proprietors shall hereafter order and appoint.

Assessm'ts.

SECT. 5. *Be it further enacted*, That all moneys raised by the said proprietors for the purposes aforesaid, shall be assessed by the said committee or by the major part of them upon the several proprietors of the pews in said meeting-house, according to the relative value of said pews, regard being had to their situation and convenience; and the pews in said meeting-house shall be held liable to be taken and sold for the payment of all assessments duly made as aforesaid and for the discharge of all expenses incurred by such sale, in such manner and on such contingencies and conditions as have been or may be agreed upon by the said proprietors, and which are or shall be summarily expressed and contained in the deed or conveyance of the pews; and the assessments, made as aforesaid, shall be considered as a lien upon the pews in said meeting-house.

Liability of pews.

Vacancies to be filled up.

SECT 6. *Be it further enacted*, That if any of the officers chosen by the said proprietors shall die or resign, during the year for which they may be chosen, other persons may be elected in their room for the remainder of the year, at any meeting of the proprietors; and that the present clerk, treasurer and committee of the said proprietors, shall be and remain in office till the first annual meeting of the said corporation under this act, unless the proprietors, at any meeting prior to that time, shall elect others in their place.

Names of committee.

SECT. 7. *Be it further enacted*, That the present committee of the said church, to wit, Arnold Wells, Peter Oxenbridge Thacher, Samuel Hammond, Isaac Parker, Harrison Gray Otis, Samuel Snelling, Joseph Hall, Alden Bradford, Samuel Cobb, George Bond, James Trocothick Austin, and Jonathan Chapman, or a major part of them, may cause the first meeting of the said proprietors to be called for any purpose, by giving notice of the same as is herein before provided.

Passed Feb. 13, 1822.

At a meeting of the Society on Wednesday, April 3, 1822, the new Act of Incorporation was read by the Moderator; whereupon it was

Voted, That the same be accepted.

Comm. Rec. p. 106, [*No.* 2.]

AN ACT *to alter the time of holding the Annual Meeting of the Proprietors of the Church in Brattle Square.*

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:

The annual meeting of the Proprietors of the Church in Brattle Square, in Boston, shall be on the third Monday in March, instead of the second Monday in July: *Provided*, that the said Proprietors, at their annual meeting next to be holden on the second Monday in July, shall adopt this Act as an amendment of their Act of Incorporation.

Passed April 7th, 1847.

EXTRACTS FROM THE REVISED STATUTES,

CHAPTER XXX.

SECTION 1. Every religious society established or organized by virtue of any statute, shall be and continue a body corporate, with the powers given to corporations by chapter sixty-eight, and the powers, privileges, liabilities and duties set forth in this chapter; but this chapter shall not enlarge nor diminish the powers of taxation enjoyed by any religious society by virtue of a special law or act of incorporation, nor impair existing rights of property of any territorial parish.

SECT. 2. Religious societies, whether corporate or unincorporate, shall continue to have and enjoy their existing rights, privileges and immunities, except so far as the same may be limited or modified by the provisions of this chapter.

SECT. 3. The respective churches connected and associated in public worship with such religious societies shall continue to have, exercise and enjoy all their accustomed privileges and liberties respecting divine worship, church order and dicipline, and shall be encouraged in the peaceable and regular enjoyment and practice thereof.

SECT. 7. Every religious society may make by-laws not repugnant to the laws of the commonwealth, and therein prescribe the manner in which persons may become members.

SECT. 8. No person shall have a right to vote in the affairs of such soeiety unless he is a member thereof.

SECT. 9. The qualified voters of every parish and incorporated religious society, and of every society organized according to the provisions of this chapter, shall hold an annual meeting in the month of March or April, or at such other time as they may prescribe by their by-laws, and if the by-laws do not otherwise determine at a time and place appoint-

ed by their assessors or standing committee; and at such meeting shall choose a moderator, clerk, two or more assessors, a treasurer and collector, and such other officers as they think necessary, all of whom, except the moderator, shall continue in office till the next annual meeting and till others are chosen and qualified in their stead.

SECT. 10. Moderators of meetings held for the choice of officers shall be elected by written ballots. Clerks, assessors, treasurers and collectors shall be elected by written ballot, and shall be sworn. Other officers may be elected in such mode as the society may determine.

SECT. 15. The clerk, or if there is no clerk or he is absent, the assessors or the standing committee, or any one of them, shall preside in the choice of a moderator; and a clerk may then be chosen, either *pro tempore* or to fill the vacancy, as the case may require. The moderator may administer the oath of office to the clerk, and the clerk to the assessors and collector; or said oaths may be administered by a justice of the peace; and they shall be substantially the same as are required to be taken by the clerk, assessors, and collectors, of towns.

Extract from the Will of the late Mrs. Lydia Hancock.

I give and bequeath unto Messrs. Timothy Newell, Isaac Smith and Ebenezer Storer, present deacons of the church in Brattle Street, in Boston, whereof the Rev. Mr. Samuel Cooper is minister, and to their successors in that office, all that brick dwelling-house and land situated in Queen Street, lately improved by my honored father, Daniel Henchman, Esq., as his mansion-house, to hold the same at and immediately upon the decease of my said mother, unto the said Timothy Newell, Isaac Smith and Ebenezer Storer, and to the deacons of the said church for the time being, for ever, upon this express condition and limitation, that is to say, that the minister or eldest minister of said church shall constantly reside and dwell in said house, during such time as he is minister of said church; and in case the same is not improved for this use only, I then declare this bequest to be void, and of no force, and order that said house and land then revert to my estate, and I give the same to my nephew, John Hancock, Esq., and to his heirs forever.

Item. I give to the Church in Brattle Street, whereof the Rev. Doctor Samuel Cooper is minister, one hundred pounds, to be paid into the hands of the deacons of said church, to be by them put out at interest, on good security, and such interest to be annually applied for the relief of the poor of said church forever.

Probate Records, Lib. 76, *page* 257. *A. D.* 1777.

At a meeting of the proprietors, holden by adjournment, on the 2d November, 1778, the foregoing extracts were read, and thereupon it was

Voted, That this Society do receive these pious, charitable and generous bequests, with great respect and gratitude to

the memory of that excellent woman, Madam Lydia Hancock, who was for many years a member of the church in Brattle Street, an ornament to the Christian profession and an amiable pattern of piety and virtue; and that a copy of this vote be given, accompanied with our best wishes, to her nephew, executor and principal heir, the Honorable John Hancock, Esq.

By an order and decree of the Supreme Judicial Court, dated July 16, 1855, the Deacons of the Church were ordered to sell the estate in Court Street, which they held in trust under the will of Mrs. Hancock, and purchase an estate in the City of Boston, consisting of land and a dwelling-house, to be held by them and their successors for the use of the minister or eldest minister for the time being, of the church, according to the will of Mrs. Hancock.

The Deacons, under the order of July 16, 1855, and subsequent orders, sold the estate on Court Street, and purchased the house No. 12 Chesnut Street, leaving a balance of $7.330 in their hands.

On the 8th of January, 1856, the Court issued a decree directing the deacons to invest the surplus ($7.330) in the name of themselves as Deacons of the Church in Brattle Square and their successors in the Hospital Life Insurance Company, or in the scrip of the City of Boston, or in the public securities of the Commonwealth of Massachusetts or of the United States, or in notes secured by mortgage of Real Estate in the City of Boston, with power to change the securities, and to apply the income, under the direction of the Proprietors of the Church in Brattle Square:

First, to payment of taxes upon the estate in Chesnut St.

Second, to taxes on the said surplus.

Third, to pay Insurance.

Fourth, to pay any legal charges that may be made on said estate or fund.

Fifth, to the payment of any repairs upon said estate which the proprietors may hereafter think necessary or expedient.

If any surplus of income remains, to invest the same as an accumulating fund for the repairs of the estate, to be applied under the direction of the proprietors.

Extract from the Will of the late Mary Russell Dexter.

The other half of my property, real and personal, I hereby give and bequeath to the Parish Committee of Brattle Street Church, in Boston, as trustees, to hold the same ; and out of the rents, issues and interests accruing therefrom to constitute a fund for the relief of those poor who have formerly been in better circumstances, and chiefly for females ; which fund is to be disposed of, in or out of said parish, as shall be deemed most useful by the clergyman of said church and each of his successors, the aforesaid committee having a right to know how the money has been applied.

Probate Records, Lib. 121, *p.* 505. *A. D.* 1823.

The fund received from the above legacy is invested in policy No. 281 of the Mass. Hos. Life Ins. Co., Feb. 14, 1827. The amount is $5.000. Average annual income, $250.

Dup
pur cat
Wm Greenough Esq
with the respects of
Jonn Gardner
No. 14 in 7545.62
Dup 3543.8
5

MEMORIAL

OF THE

CHURCH IN BRATTLE SQUARE.

1871.

5

Memorial of the Church in Brattle Square.

A

DISCOURSE

PREACHED IN THE CHURCH IN BRATTLE SQUARE,

ON THE

LAST SUNDAY OF ITS USE FOR PUBLIC WORSHIP,

JULY 30, 1871.

BY

SAMUEL K. LOTHROP, D.D.,

PASTOR OF THE SOCIETY.

WITH AN APPENDIX,

AND

AN ACCOUNT OF LAYING THE CORNER-STONE OF THE NEW CHURCH.

BOSTON:

PRESS OF JOHN WILSON AND SON.

1871.

Dupl. not catalogued
Dup. of 3543.84

Boston, Aug. 3, 1871.

Rev. Dr. Lothrop.

Dear Sir, — The Standing Committee of the Church and Society in Brattle Square respectfully ask of you a copy of your able and eloquent Sermon, preached on the occasion of holding religious services for the last time in Brattle Square.

The Committee propose to have the Sermon printed in pamphlet form, and to place a copy with the archives of the church.

With the highest considerations of respect and esteem, we remain your friends and servants,

Franklin Haven,	Abram French,
John Gardner,	Chas. Lyman,
J. P. Healy,	Christopher T. Thayer,
Benj. P. Cheney,	T. Quincy Browne,
Eben'r Dale,	O. W. Peabody, and
Geo. W. Palmer,	J. T. Bradlee.

Lewis B. Bailey, *Clerk.*

Boston, Sept. 20, 1871.

To the Standing Committee of the Church and Society worshipping in Brattle Square.

Gentlemen, — Your letter of Aug. 3 received immediate attention after my return from my vacation. I am gratified to find that I met an occasion of so much interest to all of us in a manner satisfactory to my parishioners and friends. From my own notes, and the very full and accurate reports in the newspapers, I have prepared a copy of my Sermon for publication, which I herewith submit to your disposal.

With the highest regard, and many pleasant and grateful recollections, I am, gentlemen, very sincerely your friend and pastor,

S. K. LOTHROP.

DISCOURSE.

"ENLARGE the place of thy tent, and let them stretch forth the curtains of thine habitations, . . . and great shall be the peace of thy children." Thus saith the prophet Isaiah, in this 54th chapter. "Thou shalt worship the Father in spirit and in truth, for the Father seeketh such to worship him." Thus spake the blessed Master, in conversation with the woman of Samaria, recorded in the 4th chapter of St. John's Gospel. Both these scriptures are appropriate mottoes for our thoughts this day, which, though it looks to the future, belongs largely to the past. We meet for the last time on this spot, which, for more than one hundred and seventy years, has been consecrated to the worship of Almighty God. We come to bid farewell for ever to this grand and noble old church, which has stood, for nearly a century, a monument testifying to the faith and piety of our Fathers; and which,

to some of us, from our earliest childhood, and to all of us for long, long years, has been the religious home of our souls, full of all tender and sacred associations. Naturally, our thoughts revert to the past ; and to gather up the lessons of that past, as they are presented in the history of this church, in the spirit, purpose, and principles in which it originated, and to which it has ever faithfully adhered, — this becomes at once a grateful pleasure, and a sacred duty.

Any reference to the times, any study of the circumstances under which this church originated, brings up to our thoughts the emphatic declaration of the Master : "Thou shalt worship the Father in spirit and in truth," — a declaration that does not forbid nor denounce nor dispense with forms, but which, while it permits a large liberty in relation to them, does require that they be simple and appropriate; that faith accept them; that the heart vitalize them; and that thus they become a sincere expression of thought and feeling, and help to quicken, enlarge, and invigorate the thought, the feeling, the faith and piety which they are designed to express.

Always in the church, as in all civil and social life, there have been exhibited two opposing tendencies, — the one tendency favoring freedom and simplicity in the forms and administration of relig-

ion; the other favoring authority, and more or less of imposing ceremony and ritualistic display. The latter tendency finds its culmination in the Roman Catholic Church, and the former one of its strongest manifestations in that English Puritanism, which, disheartened by persecution and ill success at home, came to New England in the persons of some of its noblest and most devoted disciples, that here it might have freedom, and establish a church without a bishop, and a State without a king; or, rather, that it might establish a church that should be the State, and a State that should be the church. This was the great mistake of early New-England Puritanism, — the point wherein it limited or violated freedom, if not simplicity. Though in many respects grand and glorious, Puritanism was an extreme, overlooking, in the culture and administration of religion, some useful and important elements of human nature which ought never to be disregarded; and, in other respects, adopting various peculiarities, which had little or nothing to recommend them, save that they were the very opposite of prelative usages, to which it was bound by all means not to conform. Puritanism would not use the Lord's Prayer, in public or private, because the "Book of Common Prayer" required its repetition several times in some, and once in all its services. Puritanism would not read the Scriptures in public wor-

ship, because the "Book of Common Prayer" required a monthly repetition of the Psalms, and a full and systematic reading of large portions of the Bible, in the course of the year. And, for the same reason, because the "Book of Common Prayer" provided for various chants and singings, Puritanism would sing but once, in any public service. Puritanism neglected altogether the æsthetic element in human nature; and for religious expression, for the quickening of the religious sensibilities, it scorned all use of that sense of the beautiful, the grand, and imposing, to which God constantly appeals, in the solemn magnificence of the universe. A stern, cold, and uninviting simplicity of form and outward service, resting upon nothing, appealing to nothing but the spirit of faith and piety, and appealing to these through logic and argument, rather than the tender and sympathetic elements of our nature, — this was the distinctive, characteristic feature of Puritanism in New England.

But its great mistake was in undertaking to combine the church and State, and confine citizenship, with all its rights and prerogatives, to church members. Such an exclusive and arbitrary rule could not last long. It could only prevail during the lives of the original emigrants, who were all church members, and were moved to voluntary exile for

conscience's sake; and as soon as that generation passed, as early as 1662, this disability was removed, and every freeholder became a citizen, with a vote and a voice in all public affairs. But, in ecclesiastical matters, in the management of religious societies and parishes, the church — technically speaking, — the communicants still struggled, first for absolute and exclusive control, and then for the right to take the initiatory steps, and direct the movements of the parish.

Just at this point, we find the germ of this old Brattle-Square Church and Society. It did not originate in any quarrel, nor in any separation from any other church in the town. It did not originate in any dispute or controversy upon points of theological doctrine. Its source was simply a determined purpose, on the part of its founders, to establish a new religious society, in which the Gospel and its ordinances should be administered upon a more liberal and generous plan than then prevailed, imposing exactions upon none, and withholding rights from none. The enterprise met with opposition of such force and character, that "the undertakers," as they were called, just before their first church was dedicated, in November, 1699, put forth a document styled "A Manifesto," in order, as they say, "to prevent misapprehensions and jealousies, and to set forth their designs and aims, and the princi-

ples to which, by the grace of God, they meant to adhere." This manifesto contained sixteen articles. The first one is as follows: "We approve and subscribe to the confession of faith put forth by the Assembly of Divines at Westminster." This declaration, of course, shows that upon points of theological doctrine the founders of this church did not assume to differ from the mass of Congregational churches of that time. The points upon which they differed, and thereby gave offence, related to custom and usage in the administration of religion. They were four in number. The first, according to the published manifesto, was, "Reading of the Scriptures in public worship," — a custom largely neglected then among the Puritan Congregationalists in England, and, I believe, absolutely abandoned in this country. "We design only the true and pure worship of God, according as it appears to us from the Holy Scriptures. Therefore, we deem it meet, suitable, and convenient that a portion of the Bible be read always in public worship, at the discretion of the minister." Here was something that savored of a return to prelatic usage; and as it was understood (though not stated in the manifesto) that in the new church the Lord's Prayer was to be repeated once by the minister in the public service every Sunday (a custom which traditionary usage has handed down to the present time), this innova-

tion of reading the Scriptures at public worship was especially offensive to the conservative Puritanism of that day.

The second point related to the proper subjects of baptism, — who were entitled to have it administered to their children? The Independent Congregational churches of England administered baptism only to infants whose parents were church members; but the free air of the wilderness very soon had its effect upon the New-England churches, leading them to abandon many of the customs and usages which they had brought from the Fatherland; and, as early as 1637, letters of inquiry, remonstrance, and entreaty were received from England, cautioning the brethren, and urging adherence to the old paths. For more than half a century after the settlement of New England, the question whether the children of non-church members should be baptized was a subject of controversy, waxing and waning, reviving and subsiding. Some churches satisfied themselves with a half-way covenant, as it was called, by acknowledging which parents could have their children baptized without being or becoming church members themselves. But though this was approved by the synod of 1662, the popular side was the old rule; the majority stood by that. But the course taken by the undertakers of the new church, in Brattle Square,

was especially offensive. They did not even establish a "half-way covenant," but threw the whole responsibility upon the parents presenting a child, and upon the minister, who was left to receive such acknowledgments as were satisfactory to himself. "This being a ministerial office, we believe it to be sufficient that the pastor should be satisfied; we leave it to his wisdom and prudence."

So in regard to the third point, — admission to the church. Here, they threw the responsibility entirely upon the candidate seeking admission, and the pastor of the church. "All persons," says the manifesto, "seeking admission should be persons of visible sanctity." "Whoever would be received should be accountable to the pastor, whose duty it is to make himself acquainted with their knowledge and spiritual state. Therefore, we cannot enjoin, we dare not enjoin upon any a public relation of experience. If any person think himself bound in conscience to make such relation, let him do it; but we deem it sufficient if the pastor, by a seasonable announcement of the name of the candidate, indicates that he is satisfied." Here was a very important step. This public relation of experience, before one could be received into the church, was a grievous wrong and oppression, full of evil, and in every way one would think injurious in its influence. It could not but

encourage, in some, vanity and self-conceit; it could not but lead others unconsciously into hypocritical, false, or exaggerated statements as to their religious experience; and it necessarily deterred many timid persons from the observance of an ordinance from which they might have derived great comfort and strength, and which should have no barriers thrown around it, except what the Master reared when he said, "Do this, in remembrance of me." Our Fathers did good service, noble service to the cause of religious liberty and sincerity, by discountenancing, as they did, the public relation of experience. They did not feel themselves at liberty to go further. Having no right to enjoin, so they had no right to forbid. "If any person think himself bound, in conscience, to make such relation, let him do it." Thus putting it upon the glorious platform of personal, religious liberty.

The fourth and last point announced in the manifesto, as a principle to which the undertakers of this church designed to adhere, was perhaps the most important in its practical working, and gave most offence to the churches, technically so called; because it took away the prestige that surrounded them, and the authority which they had claimed, exercised, and were still struggling to keep in their own hands. The manifesto says that "persons of the greatest piety, and gravity, and wisdom, and

authority, and other accomplishments should, of course, have leading influence and control in the management of our parish affairs; but we cannot confine the right of voting to the church members alone. We hold and maintain that all who contribute to its maintenance should have a vote and voice in election." This, I believe (and I think I have the reliable authority of the late Rev. Dr. Lamson of Dedham, for the statement), was the first instance among the Puritan Congregational churches of New England, in which it was distinctly announced and avowed as a principle to be adhered to and acted upon, that the church — technically speaking — the body of communicants had no rights or powers above those of the congregation. Previously in three instances, one in Salem, one in Dedham, and one in Charlestown — the first in 1672, the second in 1685, and the third in 1697 — by a mutual agreement and provision beforehand, the church and congregation had met together in one body, and without a separate or distinct vote elected their pastor. But this was not the common usage, nor was it the principle avowed and contended for. According to that principle the church had the exclusive right to elect the pastor by a separate and distinct vote, and the right and duty of the congregation was to confirm that vote. They had no power to make a new choice by a separate and

independent vote. This last article in the manifesto sweeping away, as it did, what was regarded as the special right and prerogative of the church, or the body of communicants, was particularly offensive. The Salem ministers, Higginson and Noyes, who replied to the manifesto, condemn it "as having a direct tendency to subvert the ministry and grace and order and liberty of all the churches in the land," and think it "may make worse work than they care to say." Fortunately their fears were not realized.

These four points, — 1. Reading of the Scriptures in public worship; 2. Baptism at the liberty of the pastor; 3. Admission to the church without the public relation of experience; 4. The extinction of all special right on the part of the church, and the recognition of the right of every individual member of the congregation who contributed to its support to vote in its affairs, — these constitute the most essential and important principles which our Fathers put forth and established in the erection of this church. I have dwelt upon them at this length because I felt that, to those of us who knew, it would be a pleasure to recall them; and I wished that all who did not know should be made acquainted with the noble origin and honorable early history of this church, — the truly Christian spirit, and principle, and purpose of our Fathers who instituted it. They

were not reckless and conceited disorganizers; they were not come-outers and radicals, according to the modern use of these terms. They were men of solid and substantial Christian faith. They believed in the Bible, and they determined that in the church which they erected and sustained the Bible should be read publicly from the pulpit, as the source and the authority of the truths and instructions which the pulpit uttered. They believed in the Lord Jesus Christ as the Son of God, anointed of the Father to be the teacher and Saviour of the world; and they determined that in their church, instituted in his name, his Gospel should be so administered that He and not the church should be the sole Master and Lord of conscience. They were men of faith, holiness, and prayer, who saw that a new church was needed in the growing town, and determined to establish one that should be liberal yet conservative, uniting freedom and order, the liberty of the individual with the rights and progress of the whole body. The points in which they departed from the usages of the Congregational churches of their day were in one aspect mere matters of form and administration, but they involved questions of individual right and privilege. And we have reason to hold our founders and Fathers in grateful honor and reverence, that they stood fast in the liberty wherewith Christ

has made us free; and we are not to be surprised, we cannot be surprised, that a church originating in this spirit, founded upon and adhering to these principles should soon have become large and flourishing; or that continuing faithful to them it has been throughout its history a prosperous and peaceful church.

Brethren, I do not propose to dwell thus minutely upon any further details; nor is it necessary, for the later history of this church, and the ministries of Thacher, Buckminster, Everett, and Palfrey are well known and familiar to many who hear me. But I must refer to some of the particulars connected with the first two pastors. The first movement in relation to this religious society was made in 1697. In January, 1698, the undertakers became possessed of a lot of land in Brattle Close, but for some reason which cannot be ascertained they took no steps toward erecting a house of worship until the spring of 1699. In a letter dated the 10th of May of that year, addressed to Mr. Coleman, in England, inviting him to become their pastor, they say: "The timber for our church has already been brought to town; the frame will be raised the first of August, and the house completed in October." A simple wooden structure, that was thus to be built in the course of three or four months, could not, manifestly, have been a very elaborate structure.

But in that humble temple, Dr. Coleman, for nearly forty-eight years, preached and labored with a wisdom, a fidelity, and success that have seldom been surpassed. He was a native of this town, and his brother was one of the "undertakers" of this church. He graduated at Harvard College in 1692; and, after delivering the master's oration, travelled, studied and preached in England about four years; and at the moment this invitation from Boston reached him he was preaching to a distinguished dissenting congregation in Bath. Having determined to accept it, and anticipating from the state of things here that there might be difficulty in obtaining ordination in Boston, he proceeded to London, and there on the 4th of August, 1699, he was ordained as the pastor of this church by some of the most distinguished dissenting clergymen of that city. He arrived here on the 1st of November, 1699, and in a very few weeks he and the people of his church were quietly worshipping God according to their consciences in their new and simple church. In a very few years the relations of Dr. Coleman and his society with the other ministers and churches in the town became pleasant and harmonious, and the distinctions and the title, "manifesto," which first marked and separated the church in Brattle Square, were obliterated by the adoption by most of the Congregational

churches of New England of the principles, customs, and usages which that church had introduced.

It was a blessed providence that led to the choice of Dr. Coleman to be the first minister of this church. Among the men of his day there was no one who had so large a measure of the requisite combination of qualities for the difficult post. Had he and his people resembled many pastors and societies of the present day, — who seem to be zealous for all manner of useless and unnecessary innovations, and anxious to hold out the idea that there is something very peculiar in their society, their modes and methods of administering the Gospel, — they might have made at that early day a fatal schism in the Congregational churches of the colony. But he was for peace and conciliation. He was anxious, so far as it could be done without a compromise of dignity and principle, to keep his church in union and harmony, not in contrast and conflict, with the other churches in town. By wisdom, firmness, and gentleness he succeeded to the content of his heart; and in 1747, when he died, it would be difficult to name one who, as an accomplished scholar, a courteous Christian gentleman, a wise, faithful, earnest, eloquent preacher, a devoted and attentive pastor, an honest, patriotic, public-spirited citizen, had rendered more important service to the community, or was held in higher

regard by all the churches in Massachusetts, than Benjamin Coleman, the first pastor of Brattle-Square Church.

He had two colleagues, — the Rev. William Cooper, who was ordained on the 23d of May, 1716, and, after twenty-seven years of associated labor, died on the 14th of December, 1743, leaving Dr. Coleman, in his advanced age, the sole pastor of the church, — a charge from which he was presently relieved by the choice of a son of William Cooper, the Rev. Samuel Cooper, to be associate pastor. He was ordained on the 22d of May, 1746, just sixteen months before the death of Dr. Coleman, after which, for thirty-seven years, till his own death, in December, 1783, he was the sole pastor of the church. These two pastorates of Coleman and Cooper cover nearly one-half the period that has elapsed since the organization of the church. Dr. Cooper is better known to us by tradition than Dr. Coleman. He was an accomplished gentleman and scholar, dignified and imposing in personal presence, an eloquent preacher, and faithful pastor, and also a man of affairs, — taking a deep interest in, and in various ways exercising a large influence upon all the public questions and events of that stormy period between 1750 and 1783, when he died.

From his pastorate Brattle-Square Church becomes a distinct and tangible reality to us of this

generation; for then was erected this splendid temple of worship, which, in its substantial structure, in the grand and imposing solemnity of its interior, has not been equalled, certainly not surpassed, by any church that the Protestant faith has since erected in the city of the Pilgrims. It was formerly thought, and has been sometimes pretty strongly asserted, that, after the great awakening of 1740, a period of coldness and deadness came upon the New-England churches, which was increased and prolonged, made deeper and darker through the political troubles of the times, — the French war and the war of the Revolution, — and that during the last half of the last century there was very little manifestation of a living, vigorous religious faith in these churches. We are beginning to correct this idea, and do a little more justice to that period. We ought to correct our estimate; for surely the people who resisted the Stamp Act and the Boston Port bill, and held the principles that inaugurated the revolution of 1776, and who carried their country triumphantly through that great struggle, could not have been an irreligious people, nor largely wanting in that religious faith which is truly the inspiration of the noblest and most honorable action in all our political and public affairs.

But, whatever may have been the general spiritual state, we may rightfully claim that this church

of our Fathers, in 1770, was in good condition spiritually and materially. They must have been and felt themselves strong materially; for, when they were about to build this church, they refused the offered gift of a most eligible lot of land of far greater value than this which they held, — a lot worth thousands then, worth hundreds on hundreds of thousands to-day, — and refused partly because they did not want to leave the old spot, and partly because the majority of the parish lived immediately north of the church, and Brattle Close was very accessible to them. They purchased more land here, and then raised, by voluntary subscription among themselves, twenty thousand pounds lawful money, — equivalent, I suppose, to more than $150,000 at the present day, — and erected this grand and substantial church, which, untouched by hand of man, would defy for centuries the inroads of time. We need no better evidence, brethren, of the faith of our Fathers; that a good spirit was in them, and an efficient ministry at work among them. This church could not have been built without faith, or without that generous devotion to the honor of God and the good of man which faith inspires. And in comparison with similar work in our times, it was very speedily built. The society worshipped for the last time in the old wooden church on this spot, the 10th of May, 1772. The

corner-stone of this church was laid on the 23d June, 1772. The church itself was finished, dedicated and worshipped in by our Fathers on the 25th of July, 1773, — ninety-eight years ago last Wednesday, and about thirteen months from the time its corner-stone was laid. Is there a contractor or master mechanic among us to-day who would undertake to build this church, with its thick massive walls and all the noble carved work of its interior, in the time in which the mechanics and workmen of Boston erected it nearly one hundred years ago?

But the society was not permitted long to enjoy it unmolested. As we know, the troubles of the Revolution came on; and Dr. Cooper, whose patriotic sermons, services, and character made him obnoxious to the royal authorities, left the town in April, 1775, and did not return until after the siege. The services were suspended when the siege commenced; the military commandant wanted the church for military purposes, and made it a barrack. The patriot enemy fired upon it from without, and struck it; the British soldiers within marred and defaced it with their bayonets, and left it in such a condition that several weeks elapsed after the evacuation by the British forces before it could be used for the purposes for which it was erected, — the public worship of God. But these circum-

stances caused it, before it was a decade old, to become an historic church, around which patriotic memories and associations soon gathered, and have since been increasing, strengthening, and overflowing with every generation; so that now it is a matter of regret, not simply to the worshippers in this church, but to the great body of our citizens generally, that this noble and glorious old edifice, this splendid landmark of the past, should pass away.

That regret is natural and right. I should feel little respect for any man who did not share in it. No one can feel it more sadly or deeply than myself. My ministry covers more than one-third of the time since this church was erected. I have preached from this pulpit nearly twenty years longer than any of my predecessors; and, however little it may be, nearly all that there is of honor or usefulness in my professional life is associated with this spot. If ever I have felt an hour of triumphant satisfaction, — perhaps it was a weakness to indulge in it, — at the thought of work well done, duty faithfully discharged, it has been when, standing here, looking into the faces of parishioners and friends, I have led their devotions, set forth the teachings, hopes, promises of the Gospel, and uttered, as best I could, the truths that pertain to their own welfare and to the highest interests of humanity. For

more than thirty years these majestic columns have flanked me on either side, like grand and solemn sentinels, keeping silent watch and ward over this pulpit which, with its sacred memories, traditions, and associations, has been my inspiration and my throne. The thought of leaving all this glory, of departing from it and seeing it depart, makes my heart throb; nay, makes every fibre of my frame quiver with deep and sad emotions.

So is it with you, brethren, members of this society, worshippers in Brattle-Square Church. I can understand and sympathize with all the feelings that arise in your hearts this day at the thought of leaving this home of your religious affections, this scene, perhaps, of your deepest religious experience, connected so intimately with all the joy and all the sorrow of your lives. Sad and sacred, holy and hallowed memories gather around it in your minds; nay, with some of you, who are even now near the close of life, the recollections of early childhood cluster thick and fast about it this morning. In unconscious infancy you were baptized at this altar. Hither the hand of parental affection early led your childhood's steps to the worship of God; and through all the years of life the path has been familiar to your feet, and even now is sweet and pleasant through the memory of the parents, brothers, sisters, who once trod it with you, but

long since, it may be, have passed from your sight, and left you to tread it alone.

But where recollection goes not back to early childhood, it goes back, with many of you, to the dawn of early manhood, when stepping upon the stage of life you rested here the ark of your faith, made this the tabernacle of your worship, sought here the truths that were to guide and the influences that were to protect you amid all the duty and peril of life. And through all that duty and peril, through prosperous and adverse fortunes, your hearts weary with the heavy burden of sorrow, or glad with gratitude and praise, hither you have come, Sunday after Sunday, year after year, and found strength and comfort, the Master's peace and a spiritual benediction on your soul. And now, to-day, to you who are here present, as to many who are not present, to many scattered all over the land, ay, and in foreign lands, the thought of this church comes up to the memory like a golden thread of light and love and comfort, of hope and strength, woven into the very texture of your hearts, an inseparable portion of the warp and woof of your being; and to cut that thread, to drift away from this spot, so familiar, sacred, dear to all that is noblest and best in your souls, and see all this material glory and beauty depart, — this begets in your hearts a sadness that may be almost called a bitterness of spirit.

Yes, friends, it is natural, it is right, that we should feel deep sorrow and regret at leaving this noble old church; but we should not indulge this feeling until it becomes morbid and deaf to all the suggestions of wisdom and sound judgment. We should not indulge it until it paralyze effort and make us forget what we owe to the future in return for what we have received from the past. Change is the order of Divine Providence; nothing is permanent or enduring upon earth but truth and duty, and these vary in the efforts and sacrifices they demand of us, with the varying circumstances in which we are placed. Reduced to the last analysis, the question which has been for some years before us was simply a question of conscience and of duty rather than of feeling. "Shall this old church and society in Brattle Square remain on the spot where it was born, and die there; or shall it remove to another site, and, carrying with it its traditions and its history, seek to perpetuate itself as a religious organization, and go down into the coming generations a living power and not a lifeless memory that must soon become utterly and for ever extinct?" That this was the question, the simple alternative, can, I think, neither be doubted nor denied. You have felt it, and I have felt it. The history and experience of similar institutions in all large and growing cities in this country and in

Europe confirm it by unequivocal testimony. There are grand traditions and histories connected with this church, and it is an imposing, impressive old building; but it is so unpleasantly situated, the access to it from every direction has for the last twenty years been so disagreeable, and will so unquestionably become more and more unpleasant, that the mightiest voice that ever uttered itself in a Christian pulpit, — and such voice is not easily obtained, nor does it live for ever if obtained, — could not, I apprehend, keep this church alive on this spot for a quarter of a century longer. It was not meet that we should abide here for the gratification of our personal feelings of attachment and reverence for this spot and this house, and leave the religious organization transmitted to us from the Fathers, the living church of living and immortal souls, to perish and die out. To preserve and perpetuate the religious organization, and send it down into the community and the generations to come after us, — this was the more sacred, imperative and Christian duty, to be discharged at whatever sacrifice of our personal feelings and affections, at whatever cost to our personal comfort.

And we have not been hasty in this matter, my friends. Some may think that we have delayed too long, but assuredly we have not been hasty. It is

now full twenty-five years since the first distinct proposition for a change of location was made to the society by several gentlemen, all but one of whom have since died. Those gentlemen held at that time the refusal of the estate where the Music Hall now stands, and the question of removal, with that estate in prospect, was brought to a distinct vote in the society, and decided in the negative by a very large majority. In the providence of God the time had not come. But during the twenty-five years since elapsed, the question has been a constant subject of thought and discussion in the parish, and, once or twice, of some pretty direct practical efforts on the part of the standing committee, and four or five years have passed since the measures that are now issuing in our removal were instituted. They have been pressed gently and gradually on the parish. We have not been hasty; we have moved slowly, because we wished that every thing should be done, as every thing in the past history of the church has been done, in peace and harmony, in as near an approach to unanimity as possible. Time has been allowed for a full interchange of opinions, for wisdom and judgment to temper the natural impulses of feeling, of affection, and attachment; until now I believe there is all but a universal concurrence among the worshippers in this church and among our citizens generally, who feel that they

have, as it were, some right of property in this old landmark of the past, — there is everywhere an almost universal concurrence in the proposition that Brattle-Square Church and Society must remove, if they would live.

The hard necessity of the first part of this alternative is forced upon us in the providence of God by the growth and prosperity of the city. The fulfilment of the last part of it — perpetuating our life — depends, under the providence of God, upon ourselves. That is a question to be determined by the fidelity of our own hearts to duty and principle. The necessity of removal being admitted, the removal itself determined upon, just in proportion to the measure of our attachment to this spot and to this church, with all its history and traditions, should be the energy of our efforts to transfer it, with this history and these traditions, — the real church, the living spiritual church, — to the new spot, and there build it up. And why should we not do this? Are our religious feelings and associations so much more local and confined than those of every other part of our nature, that we cannot meet the changes that require us to transfer them to new scenes? Is our worship such a formal affair, so dependent upon the influence of outward and accustomed surroundings, that we cannot comprehend and feel, act upon and obey, that grand dec-

laration of the Master, "Thou shalt worship the Father in spirit and in truth, for the Father seeketh such to worship him"? No, brethren: that spiritual worship of the heart we can carry everywhere; and it is in our power, by forbearance, by tenderness, by an earnest, concurrent zeal, to carry out — nay, we shall carry out to a glorious and noble conclusion — the goodly enterprise upon which we have now entered. We shall "enlarge the place of our tent;" we "shall stretch forth the curtains of our new habitation, and great will be the peace of our children."

Every thing is favorable for us if our own hearts are full of courage and hope, of forbearance and faith. Through the kindness of one of the oldest and most honored churches in this city, in offering for our use their chapel in Freeman Place, Beacon Street, comfortable provisions have been made for our worship until our new church shall be ready for our reception. Let us gratefully go there, and cleave together and cling together in work and love. I presume not to dictate; I interfere not with the liberty which any family or individual may choose to exercise upon this subject: no one will accuse me of any professional arrogance of that sort; but in the name of the blessed Master, whose truth we have sought together to uphold here; in the name of those great and precious interests which for more

than thirty years I have stood here to defend and advance as best I could; by all the blessed memories and associations of the past, — I do entreat you, even those who have least favored the enterprise now begun, and say to you, let us cleave together and cling together and work together with loving hearts, with living faith, with earnest efforts; and then those efforts shall be crowned with success, and the glory of the latter house shall exceed the former, and the blessing of God will rest upon us and upon our children even as it did upon our Fathers.

Nothing remains for us now, brethren, but to take leave of this dear, blessed, familiar spot. Farewell, then, for ever, thou grand, glorious, blessed old church! An earnest faith and a devout piety laid thy foundations, reared thy walls, planted thy columns, adorned thy pulpit, and made thee a grave and goodly house of worship. Earnest, learned, faithful and eloquent men, preachers and pastors, have stood in thy pulpit, and made thy walls resound with utterances of sacred and divine truth, with appeals to the heart and the conscience that could not be resisted. Successive generations of wise, good, devout, patriotic, Christian men and women of high or low, humble or exalted station, have filled thy pews and drunk from thy fountain of living waters the influences that have been the com-

fort and joy of their hearts, that have made them useful and happy upon earth and meet for heaven. Through all thy worshippers, in successive generations, thou hast connected thyself directly with much that is patriotic, useful, noble, honorable and of good report in this community. But thy mission is done, thy work is accomplished, thy office fulfilled. The mandate to depart is issued, and we leave thee now for ever. But we will not forget thee. Thine image, holy and beautiful, of mingled grandeur, grace, and dignity, shall abide for ever in our hearts, a blessed memory, a quickening inspiration. Often we will recall thee; and when our hearts have ceased to beat upon earth, and no one of the living generations can say, "I remember thee," even then thy fame shall survive: and in the great communion of the saints, multitudes worshipping in temples not made with hands, eternal in the heavens, shall there look back, and remember thee with gratitude and reverence, as the spot where their hearts were born to Christ, and their souls made meet for glory and honor and immortality. Farewell for ever, noble, glorious, blessed old church in Brattle Square!

APPENDIX.

THE removal of an old historic landmark, like Brattle-Square Church, was an event of too much general interest and importance for the public press of the city to permit it to pass unnoticed. The whole of the foregoing Sermon, reported with singular correctness, appeared in several newspapers on the Monday morning after its delivery, with glowing and elaborate descriptions of the scene and service at the church in some of them, and with kind and friendly comment in all. One or two interesting and noteworthy articles also, on "the Manifesto Church," and its contemplated removal, were published on the Saturday previous, July 29. As these articles are expressions or indications of the public opinion and feeling of the time, and thus, while interesting to all, are especially interesting to the members of Brattle-Square Society, and may be needed or desired in some convenient form for historical reference, the Standing Committee have thought it best to reprint some of them in connection with the Society's issue of the Sermon itself.

The following is from the "Daily Advertiser" of Saturday, July 29:—

THE CHURCH IN BRATTLE SQUARE. — Appropriate religious services at the church in Brattle Square will mark to-morrow one more of the changes which remove the memorials of old Boston. Such changes show us how different is the city of to-day from the little town to which our Fathers gave a reputation honorable the world over. It is nearly two hundred years since the first church was built on the spot which is now surrendered, after a loyal struggle, to the invasion of commerce. The history of the church then established has been honorable, and it has been closely connected with the fortunes of the town and the changing phases of the religious life of New England. We suppose, indeed, that the foundation of this church is, in our local history, the mark which indicates the advance in culture and individual right which in three generations the children of New England had made upon their ancestors. At the end of the seventeenth century the colony was no longer poor, and Boston was no longer a little fishing-town struggling for a right to be. The people who lived in it were no longer new settlers in a wilderness. They had had no home but New England, and they wanted none better. In every regard, therefore, their circumstances differed from those of the first Winthrop, the first Dudley, and their associates; and, however sad the confession to the men who loved to praise the olden time, it was natural that the difference between the first generation and the third should express itself in the forms of their worship.

Mr. Haven has pointed out the curious fact that the second generation was undoubtedly of less culture, literary and religious, than that whose place it took. The infant college could not train such scholars as did Emmanuel and Pembroke and the other tried colleges of the old Cambridge. And the struggles of a wilderness were not the best schools for such culture. But, as prosperity increased, as wealth increased, here in the metropolis especially, small though the metropolis was, culture asserted its own again. The elegancies of life came in with the other prizes of commerce; and it is evident that the literary, scientific, and religious tastes and studies of the genera-

tion that grew up as the century came to an end were no longer those of an insignificant fishing-town.

It is as evident that the closely-serried power of the early Puritan church could not hold its own in a community where that church no longer dreaded the arm of persecution. Blaxton had said, as early as 1638, that he found the Lord's brethren masters as hard as any lord bishop. It was not in the nature of New England to bear indefinitely any close screws, whether imposed by a congregational or a prelatical star-chamber. And it was therefore inevitable that so soon as the church of the colonies was sure of freedom from persecution, it would, as its elastic constitution permitted so readily, assert its freedom from theological dictation.

Each tendency of advance — whether in literary and theological culture, whether in freedom of expression, or whether in liberty of thought — was in a quiet way exemplified in the establishment of the church in Brattle Square. The "Manifesto Church," it was called in its day, — being indeed the "Protestant" church among the Puritan congregations. It did not separate from their fellowship; but it instituted novelties in worship which at the time were considered extraordinary, and which were sufficient to denote the real independency of the congregation. To the observer of to-day, looking back upon these changes, they appear singularly small. That the Bible should always be read in the conduct of divine service was one of them. The true Puritan carried his dread of book-worship so far, that this was a novelty. That the Lord's prayer should be used in every service was one of the early customs, which became traditional in this church. The older Puritans had dreaded such an approach to a form. Most remarkable of all was the permission given to each person who wished to join in the communion of the church, to make to the pastor his own statement of religious experience in private, — and the waiver of the old custom of a public proclamation of such experience. In this last concession is to be found the recognition and consecration by the "Manifesto Church" of the right of private judgment. These changes in ritual seem to us very small. They

indicate, however, the determination on the part of the most intelligent and influential of the laity of the town of Boston, as it then was, to keep in their own hands the direction of the methods of public worship, — their determination to have it conducted in such way as to meet best their own wishes and necessities, — and their refusal to submit in such matters to the notions of the coteries of the clergy. The establishment of the "Manifesto Church" may be said to show that Boston was no longer governed by a hierarchy, if indeed it had ever been.

It is needless to say that the church founded on such a principle has always furnished distinguished illustrations of its value. The church in Brattle Square united, through the century which followed its formation, a large number of those citizens of this town who were most closely connected with the administration of public affairs. To this time the "convention of the clergy," which is the Massachusetts "convocation," holds its annual religious service in this church. In the services of the Colmans, of the Coopers, and of Thacher in its pulpit, it maintained the claim which the manifesto made for the fit illustration of sacred learning by the best studies of modern literature and science, and for the true consecration of the thought of the time by the lessons of sacred learning. The names of Buckminster and Everett, and of their successors still living, are enough to show that in this century it has not been false to the same mission.

This church stood for individual liberty in contrast to the pressure of a congregation, and for modern culture in the place of traditional ritual or theology. There was therefore, of course, no question where it would be found, when the religious discussions of the earlier part of this century divided the Congregational communion of Massachusetts. It would be hard, perhaps, to name four men associated together who have done more service to the liberal communion of Congregationalists than have the four men who successively filled the pulpit of this church since that discussion began. For eloquence, for scholarship, for critical knowledge of Scripture, the names of Buckminster, Everett, and Palfrey have been pre-eminent in the

Unitarian communion. And that body, in the organization of its missions and the supervision of its associated action, has had no officer who has served it with more distinction or ability than the present pastor in the years when he was president of its missionary association.

The church, which stood once at the southern end of the fashionable quarter of the town, has long since been far north of the homes of its worshippers. To-morrow they meet for the last time beneath the roof consecrated by so many memories. The building — erected by a pupil of Wren's, in an architecture not unworthy of the school from which it sprung — is to be destroyed. The congregation will carry to their new home some memorials of the old. The cannon-ball which struck the tower when the "rebels" of 1775 fired on the town will be placed in the new tower. The new church, like the old, is to

> "Bear on her bosom, as a bride might do,
> The iron breast-pin that the rebels threw."

The stately mahogany pulpit, of the best work of the London taste of a century ago, will be removed also. The bell, long the heaviest in Boston, will call together the worshippers. And we trust that the corner-stone, from which the English soldiery hacked the hated name of John Hancock, may be the head-stone of the new corner.

Will it not be possible, as a new square of buildings grow up around the newly built church, to give to it Brattle's name? — that, in the emigration from north to south, the "Manifesto Church" may still stand in Brattle Square.

The "Daily Evening Transcript" of Saturday called attention to the services to be held the next day, in the following sympathetic and commendatory notice: —

"The Manifesto Church" — such as it was originally called, for protesting against some Puritan usages, and introducing marked innovations in the direction of freedom — will

hold its last services to-morrow in the old Brattle Street (we say old, for there has been an intimation that the new site may retain the ancient name). The day can hardly fail to be one of deeply interesting historical reminiscences and memorials covering a century and three quarters. The story of this consecrated building, so imposing and solid in its architecture, and its more humble predecessor, has been so frequently told that it is a familiar chapter in the annals of Boston and New England. But those annals will fail to record the unwritten, and many of them unspoken, solemn, and tender memories and associations connected with the ancient tabernacles. These have been known only to individual experiences. The sacred uses to which the noble building has been put through scores of years, the long line of eminent and eloquent preachers that have discoursed of Christian truth and hope beneath its roof, have given it a name and a fame unrivalled by any other church in the land, and hence the significance of the farewell.

Rev. Samuel K. Lothrop, D.D., has already been the devoted, respected, and beloved pastor of the Brattle-Street Society for thirty-seven years. And as he takes leave of the pulpit from which he has so long spoken, hosts of friends will desire for him, in the health and strength of his veteran powers, many added seasons of the faithfulness to his immediate charge and the unwearied practical regard for the best interests of Boston he has so constantly and signally manifested.

In its issue of Monday, in addition to the report of the Sermon in its columns, the "Transcript" had another pleasant notice of the occasion and the services at the church: —

Brattle-Street Church. — The services of yesterday, the last Sunday of public worship in that consecrated edifice, are quite fully reported on the first page. No printed account, however, will give their impressive significance, as that was felt by the great congregation present. Several causes combined to make it an event of unusual interest. Associations,

connected with grave questions of religious and civil liberty, have made the name of the structure historic; whilst as a Christian tabernacle, in its succession of pastors and generations of parishioners, its story, written and unwritten, is crowded with the profoundest experience of the human lot and the human life; as these have invoked the truths, the hopes, and the aspirations of that faith which seeks to reconcile this lot and life with the spirit's immortal progress.

No wonder then that, notwithstanding the unpropitious season of the year, the gathering filled every pew and almost packed the aisles. No wonder the sons and daughters of the church — their church, or the church of their fathers — came, as many did, from far and near, to join in exercises of a solemn leave-taking. Thus a natural public interest in an hour overflowing with suggestion was largely supplemented by the strictly personal feelings of individuals and home-circles.

As was fitting, Rev. Dr. Lothrop was assisted by some of his younger brethren who had gone from beneath its roof to become dispensers of the Christian truth to which they had there first listened. His own discourse, connected with services imposing for their severe simplicity, and what may be called, for that reason, their traditional appropriateness, was in all respects suitable and effective. With brief passages of lucid explanation, and condensed references to the annals of the past, the preacher resisted the temptation to explore anew the rich field those annals presented, and kept himself and his audience to the religious sentiments which the parting hour awoke and for which it demanded expression.

His manly words were eloquent and tender, abounding in reverence for the former days, meeting the obligations of the present, looking hopefully forward to the future; thus setting forth in just relations the changes that must need be with the reminiscences clinging to them, the lessons taught and the responsibilities imposed as the centuries flow irresistibly onward. To the fine apostrophe, so condensed, and yet so warm with subdued emotion, which closed the discourse, not a syllable can be added. The audience present accepted it, and those who

read it will do the same, as just the farewell that was to be uttered to interpret the occasion.

The "Christian Register," in its number for Aug. 5, has an article,—"Old Landmarks Removed,"—referring to and suggested by the farewell service at Brattle Street: —

The Old Landmarks going. — The services at Brattle Square last Sunday, a report of which, together with Dr. Lothrop's Sermon, occupies so large a space in our columns, remind us forcibly of the changes which are taking place in Boston. For the last few years nearly all of the older churches have been on a stampede after their worshippers. The trade of the city having driven the old Bostonians out of their family mansions, and left the churches surrounded with stores, the next step of necessity has been the moving of the churches, so that soon the Old South will be the only reminder, in the heart of the city, of the church edifices of a former generation. The Federal-Street, the New South, the First Church, the Baptist Church on Chauncy Street, Rev. Dr. Adams's on Essex Street, the Catholic Church on Franklin Street, the Winter-Street, — all have taken up their line of march to the newer parts of the city. The Universalist Church in School Street, the Second Church in Bedford, Trinity in Summer, and the old church in Brattle Square, will soon give way for stately stores, and the places where they stood for generations will know them no more.

But these changes mark the transitions of church polity and religious opinions as distinctly as the increase of the city in trade and the moving of the people. The sermon of Dr. Lothrop illustrates this. "The Manifesto," when written, contained statements of principles, and recommendations of changes, which were regarded as somewhat startling innovations. Now both the practices and principles there set forth have become established in our churches.

Brattle Square is, moreover, specially dear to the Bostonians from the many old and dear memories with which it is asso-

ciated. It has had a ministry of eminent scholarship and pulpit gifts. There were Colman, Cooper, and Thacher of a former generation. It was here that Buckminster, "the seraph of the pulpit," thrilled the hearts of his hearers by an eloquence as novel as it was fervent and glowing. It was here that Everett began that career as a public speaker, which, in another sphere, has given a grace and charm to American oratory. It was here that Palfrey, with careful scholarship and conscientious fidelity, entered upon pulpit labors, which afterwards ripened into the professor and historian. Its present minister has had a long and faithful pastorate, and is widely known for his pulpit eloquence, and the various public services which he has performed with so great acceptance and ability.

Then, too, the edifice itself is rich in associations. It is connected with the struggles and the memories of the Revolution. It bears the handiwork of one who has, by his genius in church designs, left an imperishable name. But though thus rich in sacred association, this church must yield to the changes of time. The Boston of a former generation, with its cluster of churches, has become a great centre of trade. The old citizens, one by one, have been forced to give up their homes and churches for stores. This is one of the consequences of the increase of Boston. But the city has only entered upon her new enlargement. She is pushing out in every quarter. The future is rich with the promise of added wealth, population, and trade. Will Boston, as she thus is favored with material prosperity, maintain the higher interests of culture and religion? Will this city be the abode of scholars and artists who will throw the light of their influence and genius over literature and social life? Will our ministers, uniting reverence and love of freedom, resist the present temptation to superficial brilliancy, and by earnest and profound study work to advance the progress of Christian truth, and strive to build up churches which shall be both sentinels and lights to watch the public morals and brighten the pathway of progress? In the future we hope to see Boston maintain that foremost position in culture, education, and religion for which she has heretofore been distinguished.

The "Boston Post," of Monday, July 31, had a very full description of the whole scene and service at the church; and its reporter, adhering to facts, but holding a rhetorical pen, gave such play to feeling and imagination as to present a very vivid picture. From his description we make the following extracts: —

The Services Yesterday. — Yesterday morning services were held in the time-honored edifice for the last time. The weather was cloudy and threatening, but not sufficiently so to deter those who would come from coming; . . . and a most unusual, but under the circumstances perfectly natural, interest was manifested in the event. It was no common one that of taking leave of such a place as Brattle-Street Church. There were many moist eyes to be seen amongst the congregation. There were many old niches looked into for a parting thought. There was a historic fact to many attaching to every window and every pillar, and the pulpit and the organ spoke volumes. . . . There, in 1775, had stood a stack of arms. By that window an officer had hacked at the queer old carvings, and the marks of his sabre are to be seen there still. There, by the pulpit, had been grouped the flags of Great Britain. Around, everywhere, had been scattered the cots of the soldiery. One could trace the precise spot back of where the cannon-ball had struck, and imagine what consternation reigned in the barrack when from the line of the American fortifications the shot was fast dropping into the Square, and the dismal portents of a driving rain-storm filled the air. Thoughts such as these recurred to one sitting in the church while the congregation was coming in, and there was plenty of time to reflect.

At half-past ten o'clock the organist, Mr. I. I. Harwood, seated himself before the sacred instrument and played an appropriate prelude. . . . By this time the church was crowded to overflowing. The pews, the galleries, the aisles, the doorways, were filled completely. There was no room for

more, and it all went to prove that the traditions of the old edifice are not yet quite forgotten, and that they will not soon be. From the galleries, to one looking down into the body of the church, the scene was deeply impressive. The sturdy array of pillars on either side, the antique mouldings, the pews panelled in green, the brocatelle curtains on the brass rods around the galleries, the curiously shaped windows and the wide sills, the heavy green blinds through which the daylight found its way in a subdued form and fell upon the upturned faces and touched them all and every thing with a hallowed tint, and the worn and faded furnishings were such as to fill a stranger with thoughts akin to sadness in remembrance of the occasion. In the pulpit sat Dr. LOTHROP, . . . by his side the Rev. E. E. HALE. On the table in front were a few flowers, and at each end of the large Bible was a bouquet of beautiful exotics. . . .

After some further description of the scene and the services, and a full report of the Sermon, the "Post" closes with the following reference to—

THE MUSIC.—The musical portion of the exercises calls for more than a mere passing mention. The selections were all in the best taste possible, and were performed with remarkably fine effect. The organ, though nearly one hundred years old, has lost none of that purity and rotundity of tone for which it has long been famous, and yesterday it seemed to be conscious of the peculiar solemnity of the day, so grand and beautiful were the effects educed from it. It will be of interest to state, in passing, that it is probable that a large part of the old organ will be recast and incorporated in the new one. Beside the organist, the choir consisted of Mrs. I. I. HARWOOD, soprano; Mrs. J. RAMETTI, alto; Mr. D. W. LORING, tenor; and Mr. C. E. PICKETT, bass; and this quartette was assisted in the chorus passages by Mrs. TOWER, soprano, and Mr. GARRETT, bass, both former members of the choir. Mr. and Mrs. Harwood came to the city from York, Maine, where they were

passing a summer vacation, for the express purpose of being present at, and attending to the music of, these farewell services. The selections consisted of an opening quartette from T. Sterndale Bennett's oratorio, "The Woman of Samaria;" "God is a Spirit," sung without the organ; a Gloria, "Now unto the King Eternal," following the reading of the Scriptures; the hymn, "While Thee I seek, Protecting Power," sung to the celebrated and beautiful tune, "Brattle Street," by Pleyel; a Chant, "O Sing unto the Lord," by James Turle; and the concluding Doxology, "From all that dwell below the skies," sung to Old Hundred. The voices of the singers blended perfectly, and the execution of the various tunes and anthems was highly artistic and deserving of unstinted praise. Mr. Harwood handled the organ with appreciative and exceptional skill. Mrs. Harwood's voice is a clear, high and ringing soprano, equally good in each of the registers, while Mrs. Rametti possesses a contralto of remarkable sweetness. Mr. Loring's tenor and Mr. Pickett's bass are also conspicuously excellent, and the whole choir may rightfully congratulate itself upon having achieved a genuine musical triumph, despite the very unfavorable condition of the weather.

It will be long before the last services in the old church in Brattle Square will be forgotten.

The "Post's" reference to the music, and criticism of it, are altogether appropriate and just, and, as an interesting addition and close to it, we publish what to some is a well-known and unquestionably authentic tradition in Brattle-Square Church, in regard to the hymn, "While Thee I seek, Protecting Power," and the tune, "Brattle Street," to which it is almost invariably sung. When Rev. Mr. Buckminster returned from Europe in 1807, he brought with him a manuscript copy of this hymn, presented to him by its celebrated author, Helen Maria Williams. It is probable that this was the first copy of this hymn that had reached America. It had

certainly never been adopted or used in public worship. Very soon after his return, Mr. Buckminster, whose knowledge of music was as thorough as his love of it was ardent, in conjunction, says tradition, with Hon. Nahum Mitchell and Bartholomew Brown, Esq., altered a piece of Pleyel's instrumental music, adapting it to the hymn, and the two were sung for the first time in this country at Brattle-Street Church, in the autumn of 1807. Wedded together then and there, the union has been so universally recognized and approved for nearly seventy years, that any attempt at divorce is immediately condemned. Few congregations would be pleased at hearing that hymn sung to any but this tune, which was at first called "Hymn Second," and once published under the name of "Bengal," but was soon, —as early as 1811, —in honor of Mr. Buckminster and the church where it was first sung, called "Brattle Street," and is now universally known and designated by that name.

THE NEW

BRATTLE-SQUARE CHURCH.

Laying the Corner Stone.

THE corner-stone of the new Brattle-Square Church, corner of Commonwealth Avenue and Clarendon Street, was laid on Thursday, September 14, with simple but appropriate and interesting services, which opened with the reading of some passages of Scripture and prayer by the Rev. Dr. LOTHROP. Mr. JOHN GARDNER, chairman of the Building Committee, then read the following

REPORT OF THE COMMITTEE.

It is a pleasure to meet on this occasion to lay the corner-stone of the new Brattle-Square Church, and place within it some historical records of the church and society, whose origin dates back to 1699, one hundred and seventy-three years ago.

It is not necessary for me to name the eminent, learned, and pious men who have so successfully preached from its pulpit. History bears evidence to the great and good work done by each in his day and generation. Perhaps, also, no Christian society in the land has counted among its members from time to time so great a number of eminent statesmen, whose influence throughout the whole country did so much to mould public opinion, and establish the republican government under which we now live.

Governor Hancock and Governor Bowdoin were both worshippers at Brattle Square, were liberal contributors towards its support, and large donors towards the erection in 1772 of the edifice that has just been sold. At later periods, the Presidents, John Adams and John Quincy Adams; the celebrated lawyers, Samuel Dexter, Harrison Gray Otis, Daniel Webster, Chief Justice Parker, Judge Peter Oxembridge Thacher, and James T. Austin; Drs. John and J. C. Warren, the brothers Sullivan, Gen. Dearborn, Alexander Everett, Benjamin Crowninshield; also many liberal, distinguished and influential merchants, Thomas Russell, Theodore Lyman, Henderson Inches, William, Amos, and Abbott Lawrence, as well as many others that might be mentioned, were at some time proprietors and worshippers at Brattle-Square Church.

The idea was expressed by Dr. Palfrey, in his sermon preached at the installation of our much-respected pastor, "You must bear in mind that what you preach from this desk will be heard by those whose positions in the councils of the nation will take the sentiments uttered here and disseminate them throughout the wide domain of the country."

Some five years since it became apparent that the location of the church in Brattle Square, surrounded as it was by the encroaching demands of trade and commerce, was no longer adapted to the wants or convenience of the society, and that some new location nearer the homes of its members, and more agreeable of access, must be sought and obtained. At that time the lot we now stand on was purchased by some members of the parish with the purpose of offering it at the low price paid for it to the society, whenever it should vote to remove. No better spot, we think, could then or since have been secured. Its prominence from every point of view, its central position on this broad avenue, its proximity to the increasing population in this southern and western part of the city, and its short distance from Beacon Hill, commend the site as a good selection. It will soon be surrounded by the residences of a population of nearly one hundred thousand.

The committee appointed by the society, when fully author-

ized to sell the church and property in Brattle Square and erect a suitable church on some more commodious spot, decided at once to accept this lot from the parishioners, who had purchased and were ready to transfer it by deed to the society.

The church property in Brattle Street is sold. Contracts were made some months since for the erection of this structure, which is being built in the Norman-Lombardic style of architecture, and of materials such as you see before you, — Roxbury stone, and brown sand-stone. Unlike any other church in the city, it will have an imposing tower of about one hundred and ninety feet in height. The cost of the whole land and structure will not be far from the resources we shall have at command. And when we have put this stone with its contents in its place, on that solid foundation under the ponderous tower to be erected, may it rest there for centuries to come, undisturbed by earthquakes, revolutions, or contending armies. May this temple stand unscathed, save by the hand of time, and from its altar may there go forth all good influences and religious instructions, teaching love to one another, adoration of God, and love for our Redeemer, till time shall be no more.

At the close of his remarks, Mr. Gardner enumerated the contents of the sealed box, which were as follows: —

The *Daily Advertiser*, of July 31, 1871, containing the sermon by Rev. Dr. Lothrop, the minister of the church, on the 30th of July, being the last service held in the church in Brattle Square.

A history of the church and society, written by Rev. S. K. Lothrop, published in 1851.

Charter granted by the legislature in 1822, with a list of the ministers of the church from 1698, with the by-laws of the church.

Charter granted by the legislature in 1871.

Copies of the following papers: *Daily Advertiser*, dated September 14, 1871; Boston *Morning Post* and *Weekly*, September 14, 1871; Boston *Journal*, September 14, 1871; Boston *Evening Transcript*, September 13 and 14, 1871, and *Weekly;* Boston *Evening Traveller*, September 14; Boston *Christian Register*, September 9; New York *Liberal Christian*, September 9.

Photographs of the pastor and several others.

Copper cent of 1803; copper cent of 1715; silver six-cent piece, of Philip V. of Spain, 1737. These coins were found on the premises of the old church.

The box was then set with cement in the proposed cavity by Dr. Lothrop, assisted by the chairman of the Building Committee and the contracting mason, Mr. Augustus Lothrop; and the corner-stone was lowered into its place. The anthem, "God is a Spirit," was then sung; after which, Dr. Lothrop delivered the following address: —

My Christian Friends, and especially Members and Representatives of the Society recently worshipping in Brattle Square, —

The chairman of the Building Committee, Mr. Gardner, at the opening of this service stated to you its purpose. That purpose has now been substantially accomplished. He, in conjunction with his associates on the committee, and myself as pastor (in the regretted absence of our deacon, Mr. P. T. Homer, to whom this service was assigned), have just laid the corner-stone of our new church, depositing within and beneath it a box (whose contents have been stated), to remain there unseen by mortal eyes, until in the providence of God and the progress of time this church, too, shall have fulfilled its mission, and receive its mandate to depart. The occasion has a meaning and significance, lessons of duty and of hope. It awakens memories, enforces obligations, is an expression of feelings, principles, purposes, which are swelling in all our hearts, but which it is not necessary I should undertake here and now fully to set forth. Let me simply say that, as a religious society, we gather here to-day as pilgrims and strangers, without house or home, seeking to lay the

foundations, to build here the walls of a new habitation, a new religious home, for ourselves, our families, and the generations who may come after us. Even as our Fathers, of glorious and blessed memory — the Pilgrims of 1620, '30, and '34 — at the sacrifice of many sacred associations and tender affections, in the spirit of a devout faith, at the call of conscience and duty, tore themselves away, turned their backs upon the dear old churches, the sacred spots and happy homes of England, and came over to this land, to build here new churches and new homes, and to worship and serve God under broader and fairer opportunities, — so we have given our hearts a terrible wrench, our memories and affections a painful shock; we have abandoned, torn ourselves away from a noble old church, — grand, solemn, imposing in itself, but so surrounded, pressed upon, buried, as it were, beneath the gathering accumulations of the world in its growing business and enterprise, as to have lost those properties of convenience and invitation which should mark a church, — we have torn ourselves away from this, — at what pain, none but those of us who have done it can estimate, — and come down here to this new and more open spot, that we may build here a new house of worship, establish here a new religious home, enshrine in it all the memories of the past, embark and intrust to it all the hopes of the future, and, in it and through it, give to our religious organization, and to the freedom and simplicity of that Congregational faith and worship it aims to uphold, a fairer and broader opportunity to grow and expand, to exert more and more its beneficent influence as a permanent and pervading power in this community.

My friends, I rejoice, — but knowing most of you, your Christian sentiments and spirit, so well as I do, I may use the plural number, and say we, — we all rejoice in the religious liberty enjoyed in our country, where each and

all are free to worship God according to the dictates of their consciences. We rejoice in every token of a living faith and earnest zeal displayed by any of the denominations of Christian men and women that compose our community. We rejoice in every indication, no matter by whom made, that God is recognized and worshipped, Christ received, reverenced, obeyed, and his Gospel made the inspiration and law of life to the soul. And, as we stand here to-day, in this southern and western part of our growing city, and look around upon its increasing number of new churches, — upon those whose spires, pointing towards heaven, show that they are already completed, and upon those whose foundations are just begun, — as we look around upon them all, from the majestic and massive Cathedral of the Roman Catholic to the church whose corner-stone was laid yesterday, we bid them all God speed. May they all be fountains of living waters to them that drink thereat. May they all redound to the glory of God, the honor of Christ, and the good of man. May they all stand for the defence and furtherance of Christian light and love, holiness and truth, for the regeneration of the world and the salvation of souls. We would come among them, not in the spirit of opposition, or a narrow, sectarian bigotry, but in the spirit of Christian respect and sympathy, to strive by competing in love and zeal to promote the highest and best interests, the coming of the kingdom of God in this community. But, while we thus embrace all with a broad catholic charity, and desire to live in peace with all, we cleave closest, we love deepest, we respect most profoundly, we give faith, heart, conscience, and our best service to that simple, free, independent Congregationalism which we have received from our Fathers; which, as a form of Gospel administration, was the pristine glory of New England; to which she owes so

much that is honorable in her history and noble in her character; to which the ancestors of so many of us were martyrs and servants in England and in this country; and which, as we read and interpret the New Testament, corresponds, in organization, form, and service, more nearly than any other to those primitive Christian churches, which Paul and the apostles planted around the shores of the eastern Mediterranean, in the first century of the Christian era. We are sad when any one of these old Congregational churches dies out, becomes extinct. We rejoice when any one of them is spiritually renovated, imbued with fresh life, placed (as we are endeavoring to place ours) in a position to prolong its existence, and increase its power, and become more and more a living church of the Lord Jesus Christ. It is therefore, brethren, and ought to be, in gladness and gratitude that we meet here to-day, and, with prayer and supplication, lay the corner-stone of our new church. From this hour let sacred associations and interests begin to gather in our hearts around this spot, leading us to forget the things that are behind and press forward to those that are before, — forget them so far as their memory would be a clog to our zeal, a hindrance to our efforts, a palsy upon our energy; remember them only to make them an inspiration to faith, hope, courage, to every thing demanded of us to carry forward to completion the goodly Christian work we have undertaken, and have here and now asked God to bless. Let us so remember the past and so embrace the future that both may quicken and invigorate our fidelity.

Brethren, the independent Congregational Church — the "manifesto" church of 1699 which has come down to us by inheritance and descent, and which we here represent, — in its history, character, principles is worthy of our regard and our devoted service. It combines

and harmonizes, to as great an extent as is practicable, the principles of authority and freedom; maintaining, as a body or religious society, its own independence of all external authority by its subjection to the Master in his great revelation, and securing the freedom of every individual member of the body in the interpretation of that revelation. The great declaration of its covenant is, "We believe in one God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ as the promised Messiah and Saviour of the world; and receive the holy Scriptures as a revelation of the mind and will of God to men for their salvation." The great demand — the simple, grand, comprehensive demand — which it makes upon every one who would join in its service at the table of Communion is one that recognizes liberty and supposes progress. "Will you endeavor to yield obedience to every truth of God that has been or shall be made known to *you* as *your* duty, the Lord assisting you by his Spirit and grace?" It is because we believe these declarations and principles to be the spiritual corner-stones of the spiritual Church of Christ, that we seek to transplant them from the original spot where our Fathers embodied them in temple and worship to this new spot, that here they may take fresh root, spring up strong and fruitful, and in the future, as in the past, nourish the spiritual life of many generations. Let us prosecute this work, so happily begun, with a zeal and fidelity worthy of its character and importance; and may God continue to bless it with the smiles of his favor. May this church go steadily forward to completion without delay or accident, or loss of life or limb to any engaged in erecting it. When it stands finished throughout from its firm foundations to the capstones of its lofty tower, may the blessed Providence permit us to gather here with devout and grateful hearts, and, in the spirit of a holy faith, consecrate it

to the worship of the one God, the Father Almighty; to the honor and service of his only begotten Son, the Lord Jesus Christ. And, so long as its walls shall stand, and men and women gather in it for worship, in Christian faith and trust, may the Father and the Son make it the scene and the channel through which to shed down, in rich abundance, those influences of the Holy Spirit which are for the consolation, the enlightenment and redemption of the world; and may we, brethren, when we come to worship within these walls, and may all who come after us, see to it that, through these influences of the Holy Spirit and our own efforts and prayers, the spiritual temple of a holy Christian character — more glorious and beautiful than any outward temple, — be built up in our hearts.

A SERMON

PREACHED AT THE

DEDICATION

OF THE

Church of Brattle-Square Society,

ON THE CORNER OF

CLARENDON STREET AND COMMONWEALTH AVENUE,

DEC. 22, 1873.

BY S. K. LOTHROP.

PRINTED, NOT PUBLISHED.

BOSTON:
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DEDICATORY SERMON.

IF it be sad to see old landmarks pass away, it is grateful to see new ones arise which shall in time become old. Our thoughts upon this subject should be healthy, not morbid. As we cannot annul, we should cheerfully submit to that law of change which is a necessary condition of our being on earth. Its results are often tokens of growth and prosperity. Though it may sometimes disturb our tenderest feelings and associations, and seem to lay unhallowed and destroying hands upon what can never be replaced, we should remember that change can absolutely destroy nothing worthy of perpetual life. It may remove the monument; but the fact, the history, the principle commemorated survive, and through the love and faith of human hearts shall have new and more fit forms of embodiment, expression, and culture.

Within a few years, eight or ten of our religious societies, whose houses of worship had come to be in the midst of the city's business and traffic, have removed from long-consecrated spots to new, better, and more appropriate situations; and occasionally in the public press, and oftener in private talk, there have been unwise and unhealthy lamentations over these changes. Would we go back to the Boston of fifty years ago, that these churches might still be vigorous and useful on their old spots; or, having the Boston of to-day,

would we leave these churches stranded and useless on their old spots, to be monuments then not simply of change, but of decay and death? If people remove their social homes, is the law of religious association so much stronger, that they cannot remove their religious homes? These removed churches are not dead: they have only received new and increased life. Their history, and the moral influence and power of that history, are not extinct, and cannot be extinguished.

On removing from Chauncy Place to its present noble structure, the First Church carried with it all its history and traditions from the days of Cotton and the mud-built walls of its first little structure on State Street, and these have power now, and will have, so long as the First Church continues a living Christian organization, no matter where it worships. The Second Church, when its neighboring edifice is completed, will embody there its traditions and associations; and though its walls will never echo with the sound of his voice, like the old temple in Hanover Street, yet to the living members the name of Henry Ware will ever have the power to touch the heart and conscience, and stir them to devout thoughts and Christian deeds. Trinity Church, when it completes the massive structure it proposes to erect, will be "Old Trinity" still, as in Summer Street, in the days of Bishop Parker, Dr. Gardiner, and other noble servants of the Lord who have ministered at its altar; and whatever there may be of moral power, of tender and personal association, in its individual history will be embodied and transmitted in its new temple of worship.

The old Roman Catholic Cathedral on Franklin Street has gone, but the noblest part of it survives; and when completed, to every intelligent Roman Catholic, familiar with the history of his church in Boston, that grand Basilica on Washington Street will soon become fragrant with the

name and the fame of those two memorable bishops, — the saintly Cheverus, and the wise, accomplished, and devoted Fitzpatrick.

The Old South, so intimately associated with many events in our revolutionary struggle, will not die, though the house in which that society so long worshipped pass to other uses. Bricks and mortar are not alive. It is the living organization that gives power to the memories and associations that gather around them, and these memories and associations go where the living organization goes. The Old South, worshipping in its new house on a neighboring street, will be the Old South still, with all that there is of living power and glory in its history and traditions gathered there uninjured. We may well hope, therefore, that the Brattle-Square society will survive transplanting from the spot where it worshipped for more than one hundred and seventy years, and in its new place and new edifice will embody and transmit all that history, all those traditions and associations, that give it a claim to the affectionate reverence of its members and to the favorable regards of the community, in which for so many years it has exerted its measure of influence and is entitled to its share of honor. At the call of this society, we gather here this evening to dedicate, by simple and appropriate services, their new structure to its high and holy uses; and our gathering should be, not in morbid regret for departed landmarks, or lamentations over changes that were unavoidable, but in a cheerful spirit, with grateful, hopeful hearts.

In this spirit I would speak, and as indicating the thoughts I propose to present, have selected for my text these words: —

"The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." — JOHN iv. 23.

"By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh." — HEB. x. 20.

This house, simple, massive, beautiful, — not free, I suppose, from those imperfections which must attach to every conception of human genius and every work of human hands, but still a very noble, appropriate, convenient, and impressive structure — has been erected for the purposes of Christian worship and instruction; for the administration of the gospel according to the forms, ideas, and principles known in ecclesiastical polity as Independent Congregationalism. What is this gospel which we seek to administer here; what its essential basis and truth? From the simplicity of its organization, forms, and modes of worship; their harmony with the declaration of the text; their resemblance to those of the primitive Christian churches; their elastic adaptation to the progress of religious thought, — what claim has Independent Congregationalism to such regard that we should desire to cleave to it and uphold it? These questions seem pertinent to the occasion; and to some thoughts in the direction they indicate I invite your attention.

What is Christianity in its essential basis and truth? Christianity is a divine revelation. But divine revelations are various. Nature is a revelation: "things seen and temporal have at all times declared things unseen and eternal." Individuals may receive revelations, spiritual illuminations of mind influencing character and conduct. All Christians believe in the influences of the Holy Spirit: some, the Friends or Quakers, that these influences are specially discernible, separate them from the ordinary action of the mind, and reverently follow them as distinct intimations of the divine will. But if a revelation of moral and religious truth is to pass out from him to whom it is made, and become a power, an authority, a law to others, it must be attested by some outward facts or evidences, and thus the revelation and the revealer become at once histori-

cal. This is the case with the gospel. It is primarily historical, a religion embodied in facts which go to prove that it is a revelation, a direct communication from the divine wisdom and goodness. Christianity has a record of its origin and early history, which claims to have been written by those who were eye-witnesses and contemporaries of what they narrate. In this record natural and supernatural facts, and moral and religious teachings, are so marvellously blended that they must stand or fall together. You cannot retain for either, when separated, that divine significance and authority which attach to both in their union. Prove that this record must be rejected as untrue, unreliable; and Christianity has no longer any claim to be a revelation, and as a religion it is shorn of its authority, and of its power to conquer the world. Prove this record to be worthy of belief, to be received as historically true; and Christianity abides as a revelation and as a religion; it abides a mighty power, the light of the world. I may assume, before those whom I address, that this record is true and reliable; and the Apostles' Creed, as it is called, largely an enunciation of the facts in Christ's history, and unquestionably one of the earliest epitomes of faith accepted and used by the church, is an evidence that the early Christians regarded their religion as a religion of facts, from which its doctrines were to be inferred or deduced, and which gave authority to the moral truths and precepts connected with them.

Christianity is a religion of facts, and its great fact is Christ himself. He is presented and portrayed to us in the record as Emmanuel, "God with us," a divine person or soul in a human form, walking the earth in the form of a Galilean peasant, yet acting with the wisdom, power, and goodness of God; thus combining and presenting in himself, as the son of God and son of man, an image from which to form our highest conceptions of God, and a model

and a standard for men, — an impulse to the highest efforts humanity can make, and the loftiest attainments humanity can reach. This fact is the basis of Christian faith; from its interpretation spring the divergences in Christian theology. Some, looking first and chiefly on the divine side of Christ, studying his life, character, deeds, words, in the light which streams from that side, feel justified or constrained to exalt Christ to Supreme Deity, co-equal, co-eternal with the Father, and thus find refuge and rest to their souls in the Trinity and in the ideas and doctrines involved in that mystery. Others, looking first and chiefly at the human side of Christ, studying the record in the light which streams therefrom, beholding the winning beauty and moral glory of his character in its human relations and developments, listening to his oft-repeated declaration, "My Father is greater than I," and to his distinct disavowal of the attribute of Omniscience, even in his divine relations as the Son of God, "Of that day and hour knoweth no man; no not the angels, neither the Son, but the Father only," are brought to believe in the simple unity and supreme Deity of the Father alone: and, in regard to Christ as presented in the New Testament, to believe that his being is a creation, and not original and self-existent; that his power is derived and conferred, not necessarily inherent; that his wisdom is a gift from the Infinite Source, the "Spirit poured without measure," and not an absolute possession; and that he is not himself God, but the mediator between God and man, sent to make a revelation, in precisely that form in which it was most needed, — a human manifestation of God, God in humanity, — in order to bring religion from the abstract into the concrete, and make it take hold, not simply of the faith, but of the affections and sympathies of the human soul, and so lead us to God by that "new and living way which He hath consecrated through the veil,

that is to say, his flesh" — his manifestation of God in humanity.

Now both these great divergences, and all the lesser ones that may be found between them, lie, so to speak, in the plane of Scripture. Those who thus diverge rest on the New Testament record, as the first and only source of any reliable knowledge that we can get of Christ and his gospel. They receive the facts of that record, and study Christ as he is portrayed, delineated, embodied in them, and cleave in faith to the results of that study. They all stand therefore upon common ground, the ground of the New Testament. But if a man's divergence carry him beyond and outside the plane of Scripture; if he reject the record and deny its facts, or accept only such small, fragmentary portions of it, here and there, as he approves, or chooses to believe, he seems to have passed the line that entrenches the Gospel as a divine revelation, and becomes a believer not in Christ, but in himself.

The facts of the New Testament; Christ as portrayed, delineated, developed in these facts; received and studied with an earnest, living, loving faith that shall determine the personal relations of the soul to himself and to the Father, control the affections of the heart, the efforts of the will, the aspirations and conduct of the life; is not here a just definition of Christianity, broad and simple, liberal enough and orthodox enough for all practical purposes? The difficulty in framing a brief, comprehensive answer to the question, "What is Christianity? and who may claim and wear the Christian name?" is enhanced by the idea, largely encouraged in some quarters, that there is some illiberality, some want of charity, in any answer or definition that excludes anybody who chooses to claim it. But is this so? Christianity, like every other religion, must have something that is essential to it. There must be somewhere

some line that marks it as distinct and separate from every other religion.

There are things good and true in the Koran. I believe them. Am I therefore a Mohammedan? May I claim the name? Is it exclusive and uncharitable in the Mohammedan to deny me the name? Certainly not; because the very essence of Mohammedanism is that Mohammed was and is the great prophet of God, with a later commission, and a wisdom and power that transcended that of Moses and Christ.

So there are many things good, beautiful, true, in the New Testament, — for instance, in the "Sermon on the Mount." Am I a Christian simply because I believe that sermon to be good, beautiful, and true, but care not whether it was uttered by Christ or by Judas Iscariot, or am doubtful, and rather disposed to deny that there ever was a real, personal Christ who did utter it, as described in the record? Have I a right to claim the Christian name on this ground alone? Is it illiberal or uncharitable to deny that claim, if this is about all of Christianity I believe and accept? Certainly not; because the very essence of Christianity is that there was a real personal Christ, specially anointed and sent of God, who did utter that sermon on that mountain's brow, speaking out of the depths of the infinite wisdom, or, as the record has it, "with authority, and not as the scribes and Pharisees." The foundation, the corner-stone upon which Christianity rests, is Christ as portrayed and presented in the New Testament. There is little or no difference in our conceptions of the Christian character, or the great qualities or attributes that compose it. To love the Lord our God with all the heart, mind, soul, strength, and our brother as ourselves, and by the strong and efficacious working of these principles to be brought and kept in certain definite relations to God, to the

world, to sin, to righteousness, to death, and to immortal life; and to be led thereby to cultivate faith, hope, love, trust, humility, meekness, patience, forbearance, tenderness, integrity, purity, and spiritual-mindedness, — here is a brief delineation of the qualities that compose the Christian character. Whether this character can be reached or exist without having or acknowledging a Christian origin, and so become coincident with Christian requirements without being Christian is a question we need not stop to discuss, further than to say that the history and testimony of the world, outside of Christianity, seem to deny that it can. Be this as it may: the Christian believer, the true disciple of Christ, is one who, having these principles, brought into these relations, and cultivating these virtues as described, acknowledges that all this, in source and result, is from and through Christ, "faith in him, and spiritual fellowship with him."

Christianity carries with it the idea that God has given us Christ to be the moral and spiritual leader of mankind. He came anointed of God to "show us the Father," and by that "showing" quicken us to faith, love, holiness, and a union with God by purity and prayer and an absolute consecration to him. He came to reveal to us the possibilities of our nature in its duty and destiny, and as a being, tempted in all points as we are, yet without sin, — tried only to be perfected and glorified through suffering, — to solve the problem of life, by showing that the end of all its discipline is to prepare us through childlike faith and obedience on earth for spiritual enjoyment and the open vision of God in heaven. This idea of Christ as specially sent, anointed of God is inherent in Christianity. *It is Christianity.* To abandon it is to abandon Christianity.

But within the broad range of this idea there may be room for wide differences of theological dogma, form, organization, modes of worship and administration. It is

natural that those who agree upon these points should unite, and that those who differ should to some extent separate. There cannot be, God does not mean there should be, a more absolute union and a more universal uniformity in religion than in other matters. He must have a narrow conception both of God and his Providence, who thinks that all this division of Christendom into various sects, denominations and parties, many of them in strong opposition and contrast to each other, is something simply wrong and mischievous, exhibited to the shame and not the honor of the gospel, illustrating its weakness rather than its power and the glorious liberty it allows. There may be a large unity of spirit under all this permitted and unavoidable diversity.

Israel of old had twelve tribes, and each tribe had something peculiar to itself, its own symbol, standard, and watchword, under which it gathered: but all beheld the cloudy pillar, and all were guided by the fiery column; and, whether resting or on the march, all ranged themselves in a common glad allegiance around the ark of the covenant, which they followed and guarded with reverent faith and devotion. And so all these Christian sects and denominations, with something peculiar to each, may have something grander and nobler that is common to all; namely, a devout loyalty to Christ as the light of the world, a firm allegiance to the banner of his cross as it floats over and guides the onward march of humanity through the mighty sweep of the ages. The glory of any church, or of any sect or party in the church, is commonly not that which is peculiar to itself and separates it from others, but the extent to which it has that which is, or should be, common to them all; viz., the spirit of Christ, faith in him, a faithful following of him as "the way, the truth, and the life." Most of the broader divisions of the Christian church — Greek, Roman,

Episcopal, Presbyterian, Congregational, and others — are founded, not so much on essential differences in purely theological dogma or doctrine, as upon differences in forms of organization, modes of worship, and the ideas and principles upon which the gospel is to be administered; and the evil influence they exert comes not so much from the divisions themselves as from the narrow, bigoted, exclusive, intolerant idea, which each of them more or less distinctly entertains, that its own modes, forms, organization, and administration are the only scriptural and allowable ones, are particularly acceptable to God, the signs and tokens of a higher holiness, the sure passports to the divine favor. I rejoice, my friends, in what I believe to be our Christian, and know to be in this land our civil, liberty in regard to faith, forms, and modes of worship: and as it is a liberty existing, recognized, established, let no one use it as a cloak of maliciousness, or abuse it by an assumption of arrogance and intolerance. Let no individual do this, and no church will do it, or will soon cease to do it. Let every man use his own liberty, and leave others to use theirs.

If a man like the general organization and administration of the Roman Catholic Church, the ideas and principles upon which that church is instituted; if he approve of the confessional, if he believe in the real presence of Christ in the Eucharist, if he be awed at the elevation of the host, if he be impressed by the glorious music and the more or less of dramatic display in its forms; if these things meet his tastes, touch his heart, quicken his conscience, give the gospel power to make him a holier and a better man, — then let him adhere to or join the Catholic Church, and thank God for the privilege and opportunity; but let him not insist that only in and through that church can the cry of penitence reach the ear of the Almighty, or faith secure the help of the divine blessing, or the humble

and devout soul find the doors of the kingdom of heaven opened for it to enter therein.

And so if a man, as a framework for the administration of the gospel, approve of the Protestant Episcopal Church of England or of the United States of America, if he prefer to hear grand and devout prayers read, and have them nearly the same under all circumstances and for every Sunday in the year, if the comprehensive supplications of the litany and the varying responses by the people meet his tastes and judgment; in short, if a ritual and liturgical service touch his heart and conscience, and make him a holier and a better man, more humble, devout, and meet for the kingdom of heaven, then let him adhere to or join the Episcopal Church, and thank God for the privilege and opportunity; but let him not insist that this is the only form of organization and worship allowable under the gospel; that the use of this form alone marks *the* church of Christ, and is so especially God-appointed and God-approved that it has a monopoly of the divine benediction, and opens the only sure and certain path to the divine presence.

And so, also, if the blood of the old Puritan Congregationalists of England or America run in a man's veins and throb in his heart, if the traditions of his family, if the influences, or, if you choose to call them so, the prejudices, of his education make him like the simplicity of congregational organization and worship, the freedom and elasticity with which it adapts itself to all circumstances, to the changes and progress of religious thought and the necessities of human condition, if this form approve itself to his judgment and helps the gospel to touch the deep places of his soul and make him a just, pure, devout Christian man, then let him adhere to or join the Congregational Church, and thank God for the privilege and opportunity; but let him

not be so small, narrow, bigoted, as to hold that all that can give glory to God or do good to man, all that will be approved in heaven or can be used on earth as a mode of religious organization and worship, is confined to Congregationalism alone.

Brethren, let us understand and admit that, in this country at least, all these different sects, denominations, and parties in the Christian church stand upon common ground, and, if sincere and true to their convictions, have an equal right to be. These divisions, and all these diversities of form and worship, are of insignificant moment save as they touch the heart and become expressions of the faith and feelings of the soul. We may reverently assume that when there is in both a like hearty, sincere faith, God will look with as much complacency upon the plain church, the plain garb, silent assembly and worship of the Quaker or Friend, as upon the most gorgeous display of the grandest cathedral service that ever pope, cardinal, or bishop took part in; that he never has, and never will make it a question in his own infinite mind whether to send down the quickening and sanctifying influences of his Holy Spirit upon the one rather than the other. He will send them upon both; he will send them upon all according as under their differing forms, in humbleness and gratitude, they open their hearts to receive them. God cares not in what form or language the prayer be offered, provided it come from the heart, and be the sincere uplifting of the soul. Christianity is not primarily a question about forms; the posture of the body, the cut or color of the garments, the language of the lips, but a question of the heart and life. Its triumphs are not confined to any of the forms or organizations under which it is administered. All may claim a share and present noble and glorious illustrations of these triumphs.

The object of Christianity in its spirit and truths, its hopes and sanctions, is to come into contact with the passions, impulses, and desires of the human heart, to purify that heart from selfishness and worldliness, to sanctify it and make it strong in the Lord, armed with a majestic power, to trample upon all temptation from within or without, to pursue the solitary ways of duty, unshaken, unseduced, till it becomes a dear child of God, meet for inheritance with the saints in light. This is the great object of the gospel, and this object it has accomplished and can accomplish under all the various forms in which it has been embodied and administered.

The thoughts which I have presented seem to be in harmony with the first passage of the text: "The true worshippers of the Father must worship Him in spirit and in truth, for the Father seeketh such to worship Him." These words of the Divine Master are not to be interpreted as a condemnation of all forms as unimportant or unnecessary, but simply as inculcating the importance, the necessity, of that inward grace of the spirit which can alone breathe into any forms their efficacy, whether used for the expression or impression of religious faith and feeling. Spirit and form! there is an indissoluble relation between them. Spirit, so far as we know and comprehend it, cannot manifest itself without form; and in religion form is dead, an unmeaning sham and show, unless spirit animate it, give it life and power. In our hearts, they act and react upon each other. The essence, the very marrow of the gospel, is in the facts of Christ's life and in the great spiritual ideas, truths, principles, which he enunciated, and so simply yet grandly illustrated in his own character. It is, therefore, the most spiritual religion ever promulgated among men; yet it is not independent of forms, for it is addressed to men, and men are not independent of forms. However spiritual it may

be in its objects and requirements, it must have some forms, some organization, some mode of administration, through which, as an outward institution, a holy and beneficent religion, it may be upheld and diffused, and its power over the heart and conscience applied and increased. But under the declaration of the text, demanding, whatever our forms, that we "worship the Father in spirit and truth," a large liberty seems to be allowed us in this respect.

Two propositions seem to be very distinctly established by the New Testament record and history. First, that Christ, while he contemplated that there should, and knew that there would, be some organization, a Christian church or churches, for advancement of his gospel and the furtherance of the great objects of his mission, did not himself give any explicit rules or directions as to the form of this organization or the modes of its action. Second, that the apostles themselves went forth to execute their high commission to "preach the gospel to every creature, baptizing them in the name of the Father, of the Son, and of the Holy Ghost," without any preconceived plan of organization or action, through which that commission was to be executed. Christ furnished the facts, truths, ideas, principles, spirit, that was to form and impregnate his church; and his apostles, imbued with these, in the exercise of their own judgment and under such guidance and inspiration as were given, went forth to promulgate them to the world and provide instrumentalities for their diffusion and enforcement. They went forth "to preach the gospel." Naturally, and as their history shows, they went first to their own people, the Jews; and not only in Judea, but outside of it, in every important Greek and Roman city, the synagogue afforded them the readiest access both to their countrymen, the Jews, and to the Gentile public. These synagogues they entered; in them they spoke and gathered converts; and "wherever,"

says Archbishop Whately, with a candor and independence that do him honor, — "wherever a Jewish synagogue existed, that was brought, the whole or the chief part of it, to embrace the gospel, the apostles did not there so much form a Christian church or congregation, as make an existing congregation Christian by introducing the Christian sacraments and worship, and establishing whatever regulations were requisite for the newly adopted faith, leaving the machinery of government, so to speak, unchanged."

The first Christian churches or assemblies, therefore, were gathered in or from the synagogues, and corresponded to them in their internal organization. Now these synagogues were independent societies or bodies, not wanting towards each other in the offices of sympathy, advice, counsel, but each absolutely independent of every other, possessing and exercising the right to elect its own rulers or officers, and qualify them for their duties of reading and expounding the law and conducting the services of worship, to receive or reject proselytes, to admit or exclude members, — in short, to manage their own affairs in their own way, according to their own judgment, by a free, popular vote. The first Christian churches, formed after the synagogue pattern in the apostolic age, seem to have been Independent Congregational churches. We do not say that this proves conclusively Independent Congregationalism to be the only true, good, allowable, acceptable form of organization and administration for the Christian church; on the contrary, we maintain that there is a large liberty allowed in this respect. But we do say that this is one of the reasons why we like it, honor it, and feel it to be our duty to adhere to and uphold it. Questions of interpretation may be raised, differences of opinion may and do exist, and we leave every man to be fully persuaded in his own mind; yet thus much, to say the least,

seems to be clear, that Independent Congregationalism has as much scriptural authority to support it as any other form of organization of the Christian church. I may not stop to confirm this by general references and quotations from the New Testament: but let me refer you to one instance, clearly and strongly favoring our Congregational ideas and principles; namely, the first chapter in the Acts of the Apostles, where Peter stood up in the midst of the disciples, numbering about one hundred and twenty, — the first Christian church at Jerusalem, — and proposed the choice of some one to fill the place of the traitor Judas. From this account it does not appear that the apostles claimed any right, authority, or pre-eminence in the matter. The record leaves it uncertain whether the designation of the two persons as candidates, Joseph and Matthias, proceeded from them, or from some of the disciples, or the church collectively. The words at the close of Peter's address, "and they appointed two," prove conclusively that they were not appointed by Peter. He was prominent from his nature, not from his office. He assumes no special or superior authority. He gives advice, not commands; he proposes action, not orders it. He addresses them as equals, "men and brethren," not as children or inferiors. In the whole record or account of this important meeting of the primitive Christian church, and its action in the choice of an apostle to fill the traitor's place, there is no assumption or recognition of any special authority, or principalities, or powers, or orders, one above another. The scene presented is simply that of a genuine Christian brotherhood, in which ability and zeal naturally had their legitimate influence and power; but where every thing is done upon those principles of individual liberty, judgment, and the consent of the majority, which so distinctly mark Independent Congregationalism. This scene, therefore, — this first meeting and action

of the primitive Christian church at Jerusalem, — becomes to us a model worthy of honor and of imitation.

We like Independent Congregationalism, because it is thus, as we read the New Testament, in conformity to the primitive churches and early Christian history. We like it, because it is in harmony with the very genius and spirit of Christianity as illustrated in Christ's own life and character. We like it, because it has the grace and dignity of simplicity; because it uses only so much of form and outward institution as is requisite for obedience to Paul's instruction to the Corinthians, "Let every thing be done decently and in order;" because it aims by its forms to impress not so much the senses as the heart, and to give, not large and imposing display, but simply expression and culture to the spirit. We like it, because, through this simplicity, it upholds and encourages the idea that the efficacy of Christian worship, and of all the offices and exercises of Christian administration, depends upon the character and ability, the personal piety, sincerity, and zeal of those who administer them, and not upon any mysterious properties or qualities attaching by apostolic inheritance or descent to the office of the priesthood, and thus makes the influence of the Christian church and the Christian ministry to be in harmony with the influences and operations of God's spirit and providence in other things.

We like Independent Congregationalism, because it has an honorable history. It began with the gospel. It was the primitive form of church organization under which Christianity achieved its first great triumphs, and under no other form, perhaps, would it have attained a like success. Had the apostles gone forth making such pretensions, proclaiming such ideas and principles for the administration of the new religion as have since been urged in their name, and, under their authority, have obtained great sway in the

Christian world, they would have failed; they would have awakened no interest or sympathy in the breasts of the poor and lowly; they would have aroused opposition among the great and powerful, and the State, always jealous of rival authority, would have put forth its power, more firmly even than it did, to crush a religion whose progress threatened the establishment of a mighty spiritual despotism. The apostles succeeded, because they claimed not "to exercise lordship over God's heritage." They succeeded, because the only idea of a Christian church or society, which they had and attempted to realize, was the beautiful image of a religious fraternity, each member made free by the truth and spirit of Christ, and all striving together in purity, love and zeal for the promotion of godliness among men. They succeeded, because of the congregational simplicity and freedom which they stamped upon the worship and organization of the early church. Under this form or organization, in which no man had any authority but that which his age, his wisdom, his experience, his learning, his piety, his devotedness, and not simply his office, might give him, Christianity was gradually diffused till it became so generally the religion of the people, that Constantine thought it wise to make it the religion of the State.

The support and alliance of temporal power wrought a great change in the relations of Christianity to the world around it. A progress in a direction opposite to freedom and simplicity was then entered upon, which culminated in the great Roman hierarchy. But the great ideas and principles of Congregationalism inherent in the primitive church have never been entirely lost or abandoned in Christendom. Some of them were pretty distinctly announced and maintained by the Novatians, Donatists, Paulicians, and other subsequent sects, denounced as heretics and schismatics by the ruling power in the church. Some traces of them,

however faint, may be found in what we term the dark ages; and not long after the light which penetrated the ignorance and superstition of those ages began to dawn upon Christian thought and action, these ideas and principles were announced by Wickliffe with a distinctness and power that gained for him the name of the "The Morning-star of Reformation;" and from Wickliffe's day they have never been without assertion more or less distinct; and some three centuries ago, a resurrection as it were from the first three centuries of the Christian era, they were distinctly embodied in separate churches or congregations, who claimed to have within themselves all the rights, powers, and prerogatives that belong to the church of Christ, acknowledged no spiritual authority outside of their own body except Christ, the great Head of the church; and maintained that the scriptures are the source of Christian knowledge and the authority for Christian faith.

Like every other branch of the church, Independent Congregationalism has had its martyrs, whose services and sacrifices have given it increase, strength, and power. Some of these, exiles as well as martyrs, brought it to this country more than two centuries ago; and here, with nothing to oppose it but the howling wilderness and the untutored savage, it has made more free and unfettered development than elsewhere.

But it may be said, "This development was not all beautiful and Christian; there is a dark spot, a deep stain upon it in this country. The Puritan Congregationalists in Massachusetts became intolerant and persecuting, were cruel and severe towards those who differed from them."

I admit the fact; but, in view of all the circumstances, and with a fair judgment of every thing connected with it, is the spot so dark, the stain so deep, as many would make it? These Puritan Congregationalists had learned the les-

sons of persecution in bitterness and sorrow at home; and, coming to this country to purchase here at the cost of terrible sacrifices the liberty of worshipping God according to the dictates of their own consciences, and asking none to follow them but such as agreed with them, is it a marvellous thing that they thought at first of inflicting upon intruders, whom they regarded as dangerous to their infant state, some of the same persecution they had endured themselves? Is it wonderful that for a moment they held to the lips of others that same bitter cup that had been so remorselessly held to their own, and from which they escaped only by becoming exiles from their native land? But they soon worked themselves free from that which was not only not inherent but in opposition to the ideas and principles both of their church and civil organization. If it be to their shame that they persecuted, it is more to their honor that the persecution was brief and soon ceased. It is to their honor that while they were an overwhelming majority and had the power in their own hands, they recognized and established here by their own votes a religious liberty and toleration greater than was then known or enjoyed in any other American colony outside New England. I say not that these men were perfect, without spot or blemish, that no alloy was in that bright and glorious gold; but I do say that the gold was distinctly stamped with the image and the superscription of heaven. I do say that I have small respect for the man whose soul is so narrow, whose moral discernment is so feeble and limited, that he cannot look beneath their faults, errors, and mistakes, and recognize the sterling qualities of their characters, their firmness of principle, their devotion to truth, their adherence to right, their love of liberty, their entire consecration to Christ and God in righteousness and faith. Does not the world owe them, not only reverence and honor, but a great debt of gratitude for their

influence upon the cause both of civil and religious liberty? To say nothing of England, which even Hume admits is more indebted to the Puritan for its civil and religious liberty than to any other party, is it not very largely through our fathers, the Puritan Congregationalists, that America, our country, has gotten all this glory and privilege we now enjoy? I know that there were many powerful causes, commercial and political, at work to help on the result; but strike out the influence of New England, of the Puritan Congregationalism of New England, from 1620 to 1776, let it never have existed or been exerted, would there remain elements that could have built up this great American Republic, — a fountain and a bulwark of civil and religious liberty? It may at least be doubted whether there would. I rejoice, therefore, that our new church is to be dedicated on this 22d of December, so long counted and observed as Forefather's Day; and under its inspiration, I feel prompted to say that we ourselves, as their descendants, need not be much disturbed; and the millions who have entered into our privileges — adherents of churches that never granted any liberty that they could prevent being wrested from them — have little occasion to cast it in our teeth as a reproach, that, for a very brief season, amid their early struggles for existence, the Puritan Congregationalists of Massachusetts did some things weak, cruel, wrong, in violation of liberty and right, toward those whom they regarded as intruders, disturbers of the public peace, and dangerous to the State.

I honor Independent Congregationalism, because it is largely the source of, and altogether in harmony with, the spirit and the form of the civil institutions of our country; and as for the men themselves, our early fathers, the old Puritan Congregationalists, if we are capable of discriminating between the substantial and the incidental, capable

of appreciating the excellent, of loving what is good, of admiring what is noble, we shall be careful how we sneer at them, exaggerate their faults and overlook their virtues; rather shall we feel and humbly acknowledge that could we attain to like real and living faith, become as devout in piety, as resolute in duty, as firm in principle, as pure in motive and self-sacrificing in action, as true to our highest convictions and aspirations as they were, we should be nearer to God and higher in the kingdom of heaven than we are now.

I may not detain you longer, brethren. I could hardly avoid detaining you so long. We believe that Independent Congregationalism, through the scriptural authority in its support, and its resemblance to the primitive churches; through its freedom, simplicity, and elastic adaptation to the changes and progress of religious thought, and its honorable history, has a right to be as one of those forms of Christian worship and administration which cannot but do good in any community where it is upheld. Therefore, with tender but not morbid regrets, from an imperative sense of duty, we left our glorious old church, in the heart of the city, and coming down into this more appropriate and convenient spot, have erected this new one, not in the spirit of strife or proselytism, but in the spirit of love and faith, from the conviction that, where there is room enough for all to work, and work enough for all to do, we could better do our share, fill our place here, amid the residences of the people, where the prospect of new life, of increased temporal and spiritual growth, and a long-continued existence, is so much more favorable. Our work done, our temple finished, we meet here now to dedicate it to God, and humbly ask him to accept it, and bless it with the presence of his Spirit. In behalf of the church and society lately worshipping in Brattle Square, and in my own behalf as

their pastor and servant, I now dedicate this structure, and set it apart to the holy and religious uses for which it is designed; I dedicate it to the service and worship (to use the language of our covenant) of "the one God, the Father Almighty, Maker of heaven and earth, and to the honor and glory of our Lord Jesus Christ, the only begotten Son of God, the promised Messiah and Saviour of the world;" I dedicate it to the preaching of the truth he taught, to the culture of the spirit he exhibited, to the quickening of all the holy hopes and principles his gospel brings with it; I dedicate it to the authority and liberty of the gospel, — that divine authority announced in the emphatic words of the Master: "I am the way, the truth and the life; the words that I speak unto you I speak not of myself, but the Father that dwelleth in me,"— that glorious liberty which abounds where the Spirit of the Lord is, which, while it calls no man master, finds its source, its guide, and its healthful limitation in the love and reverence with which it calls Jesus "Master and Lord." I dedicate it to all the holy uses to which it can be put to advance the kingdom of Christ in our souls and in the world. May God accept the work of our hands, the gift of our hearts! and, ever and always sending down his blessed Spirit, may he so hallow and sanctify this temple that it shall ever be holy and sacred to us and to all who shall come up hither for worship and instruction! and, so long as these noble and massive walls shall stand, may no words of bitterness or wrath or railing or uncharitableness, no words of doubt or scepticism or unbelief, no words that would take from God his glory, from Christ his authority, from his gospel its power, be uttered in this pulpit! This pulpit, — the desk of sacred instruction, — in behalf of that Independent Congregationalism which we honor, and which our fathers of earlier and later generations have made glorious by their

services and sacrifices, — this pulpit I dedicate to truth and faith in Christ, — not a Christ of human origin and development, but of divine appointment and authority, the Son of God, the Word made flesh, bringing a revelation not out of man's instincts and intuitions, but out of the eternal wisdom and love, — proclaiming a moral law whose authority is not of man's judgment, but the Almighty's utterance, and whose weighty sanction and promise of immortality rest not alone on the soul's instincts, longings, or reasoning, but on the riven sepulchre in the garden, and the majestic declaration, "I am the resurrection and the life."

My brethren, I dedicate this whole church from turret to foundation-stone, with all its appliances of beauty, of comfort and convenience, to the furtherance, in its simplicity, purity, and power, of that glorious gospel of the Son of God with which the rights, interests, liberties, progress, happiness, and everlasting blessedness of mankind are so closely bound up, — that gospel which has survived all convulsions, triumphed in all conflicts, worked itself free from all the perils and corruption that human weakness has from time to time engrafted upon it, and which has now before it in all the world a future immense and glorious, and this, because, though born in a lowly lot, even the Bethlehem manger, the Almighty God was its Father, and its life partakes of his omnipotence and eternity.

B. P. L. Bindery,
MAR 21 1883